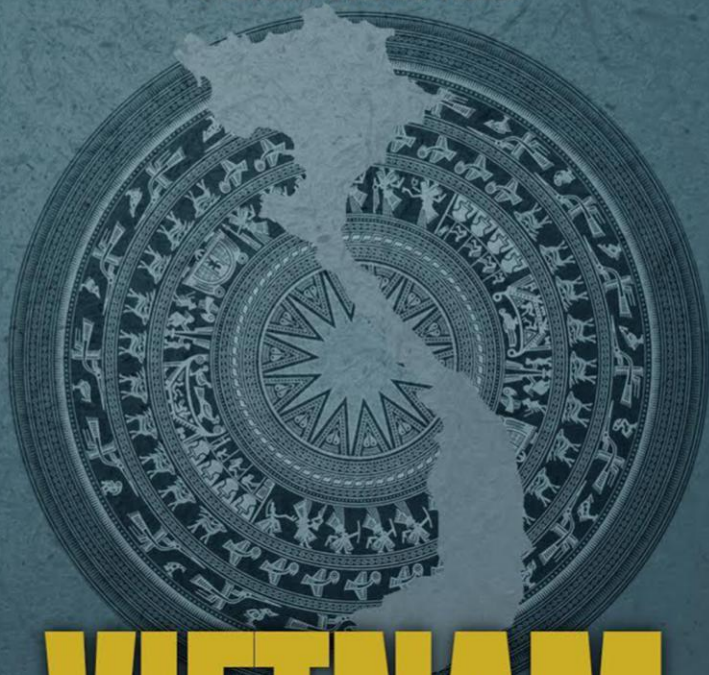


PHAM TRAN ANH



VIETNAM

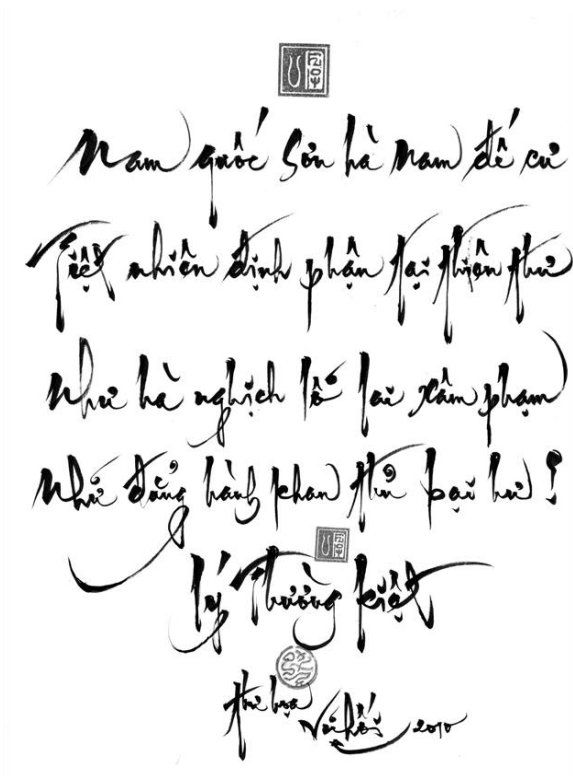
MY COUNTRY

VIET NAM
MY FATHERLAND



*A time within memory of our nation's first founders,
the history of thousands of years with a civilization, heroes
and their victories,
a belief that all Vietnamese were born by the only mother
initially,
the utmost familiar name "The Vietnamese Peoples" which is
heartily felt and sounded very Vietnamese.*

PHAM TRAN ANH



The South nation resides the Southern people

This fate is written in "the book of heaven"

By none reason you invade this soil

As said you will suffer a vanquishable destruction!

Translated by Pham Tran Anh

THE IMMORTAL WORDS!

"You shouldn't forget it is a big country that would do bad and immoral things. It gives itself the right to say one thing and act differently. Therefore, the forever threats we must be aware of are from the Chinese. We shouldn't belittle a tiny thing like a mole that occurs along our borderlands, for such a mole, without our timely intervention, will eventually become a mountain. The Chinese never abide to the agreed boundaries; they always put about excuses leading to dispute. They cannot take over our country, but they wear away our land; they gradually gnaw at our land. In the long run their attempt is to downsize our territory – from an eagle nest to that of a sparrow. So you must always keep in mind what I say: "Any inch of land that was passed to us by our ancestors must not fail or fall into other people's hands. I want to say this as a testament for our future generations ...".

The past is the root of the future, the deeper roots go, the stronger and higher plants will grow. "

KING TRAN NHAN TON (1279-1293)

" An inch of the mountain, or an inch of the river is our land that cannot be wasted. You must contend with them to prevent them from wearing away our land. If they don't listen to us, you can have an envoy come to the North to settle the matter diplomatically. If you dare cede one inch of the mountain or an inch of the river to the enemy, you will be beheaded ...".

KING LE THANH TONG (1460-1497)

“We are descends of our own ancestors. Regardless gender, age, tribe, clan, We are all ‘Children of the Fairy and the Dragon’ from Mother Au Co who gave birth us - our tribes and clans. It’s like a large tree with many limbs coming from the same trunk and the same root.

Water to thousands of rivers and streams comes from one source. That’s the Nature, let alone human beings like us. Generation after generation are born, brought up and guided by our predecessors. To revere and remember our ancestors, we should work hard to take good care of the roots and the source.

We should exert our industry to cultivate virtue and morality in ourselves and in the young. We should thrive in compassion toward other peoples rather than disparaging and envying of others. As descendants of our ancestors, we have to preserve the traditions our ancestors have set. Shouldn’t we think about the above beautiful and profound meanings for the sake of our country?”.

EMPEROR QUANG TRUNG
BACH VIET WORSHIP HALL

A speech to the elderly at Văn Nội Village
Annotated by La Son Phu Tu

"Vietnamese people have been influenced by the Han-Chinese civilization for many centuries; it has deeply rooted in personality and in their attitude we are inferior to them, we are said that we just collect Chinese civilization and culture.

However, we do not believe that Chinese culture actually has not received the substantial contribution from Bach Viet ethnic in the South. These cultural life styles were brought into China from the prehistory with clear element of "Sea" and it can be described by one word, that is "Viet," which previously has been called wrongly as ancient Thai (ProtoThai) ."

I define that the Viet word is now an official name of a country in the Southeast Asia Area: Vietnam nation. The truth was covered for thousands of years, together with the effect of thousands of years of domination and enslavement deeply in strange culture that even Vietnamese people are also surprised, they do not believe that it's true !."

J. NEEDHAM

"Vietnam has many philosophers who had the depth of thoughts and concerns in meanings. The more we went into countryside and deserted villages, the more we found. This ideal society which Platon dreamed about existed in Vietnam long time ago."

PAUL MUS

"Tolerance, generosity and kindness, no sense of vengeance against the immoral man: these are the source of power of the South, and it is the quality of a gentleman .. !

Wearing armor, riding horse, going to the battle field without fear of death: these are the source of power of the North, and it's the strength of a bellicose man."

CONFUCIUS

" Jiaozhi is the land of culture, many mountains and rivers, many kinds of jewels, positive historical cultural objects, outstanding talents."

EMPEROR XIAN OF HAN (CHINA)

"Although Vietnam was regarded as barbarian, they initially had great merit to all peoples"

SIMA QIAN

"If people in our country master the patriotic stories of our own, then we would sentimentally love our country, our home; and then we will strive to study, to work and to enrich the social foundation which our predecessors had established for us to inherit."

TRAN TRONG KIM

(A Concise Summary of Vietnam History)



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Royal Art of Vietnam in Exhibition Paris 2014

PREFACE

Historically, each nation has a tradition and culture that was made into a legend for the purpose of promotion the national pride with its epics. Indeed, the legend of Dragon and Fairy about the origin of Vietnamese race seems to be mysterious, but in reality, it reflects the humanist characteristics of Vietnamese tradition. The legend of the Fairy and the Dragon is the pride of Vietnamese people. Vietnamese people from babies to ripe old-aged elders, poor peasants to scholars, all have heard of the fairy tales about Hong Bang Family. Indeed, we all know about our source, with the great love of Father Dragon and Mother Fairy or "Luo (Lac) Father and Ou (Au) Mother", ancestors of the Vietnamese race.

Suffice to say that the Vietnamese original legend in its historical tradition is imaginary. However, it heightens our traditional humanism. The legend of Vietnamese origin represents a noble cultural philosophy, for it is full of humanity, of fellow countrymen's love fictionized in the image of 'a bag of one hundred eggs, producing one hundred babies' commonly known as 'people of the same womb'. From the fellow-citizen concept to patriotism, love for homeland, all these have become the moral and traditional values of Vietnamese ethic and civilization. Henri Bernard Maitre praised the significance of Vietnamese culture through the 'Temple of Literature': *"This Temple is not a place to pray or to make amulets. It is a formal place to honor our national heroes, our cultural elites, our doctorates with high ethical standards, and their names were engraved on stone-slabs, so that the future generations of Vietnamese would learn about our proper behaviors, worthy of the aspirations of our ancestors."*

For Vietnamese, the act of worshipping our ancestors is the moral standards in the spiritual life of Vietnamese people. Since the ancient time, Vietnamese people have highly revered moral principles, so we often think about the commemoration of our relatives' deaths rather than focusing on our birthdays. Today, although young people are more interested in their birthdays, they do not forget commemorate their passed-away relatives. Worshipping our ancestors is a 'Vietnamese religion' showing moral standards of the Vietnamese. Cadière, a Catholic priest who came to Vietnam to evangelize Christianity, had once confessed that Vietnam was a nation of high religious spirit.

P. Mus, a scholar, when observing Vietnamese, also acknowledged that Vietnamese people had a high spiritual life: *"Vietnamese people did not work, they worship. Indeed, foreigners were surprised to see that every Vietnamese family had an ancestor altar in the middle of their homes. In the Vietnamese spiritual life, every movement is full of a sacred nature, and they worshipped their ancestors with all their hearts. This is the unique characteristic that is imbued with the deep national identity, full of the democratic and humanistic cultural philosophy. As a matter of fact, the Vietnamese spiritual life does not only emblem through the ancestral altar, but also in the altar on the mind of each person. Vietnamese people do not participate in ceremonies to pray for themselves, but they pray as a priest with all the sacred characteristics of a religion."* This represents the good values that characterize the spiritual life of the ancient Vietnamese people. Ancestors worshipping is human morality; it is something noble and spiritual handed down from generation to generation.

This spiritual life has contributed to the conservation of the Vietnamese heredity. Ancestor worshipping tradition is no

longer a practice, a simple creed, but it has become national standard of morality. Ancestor worshipping is considered the orthodox religion of Vietnamese people. Do Chieu, a patriot in the 19th century graciously reminded us, *"It's better to be blind to conserve our moral conformity than not worshipping our ancestors while our eyes are good."* Every of us Vietnamese knows that when we drink water, we need to know where it comes from, because *"Our father's kindness is as great like Great Mountain, and our mother's love is sourceful as the water flowing out from a stream. We must respect our parents and fulfill our filial duties...! Parents' kindness to us is undeniably great and unforgettable, regardless they being alive or in the great beyond. Past and present, we ought to be grateful to parents' kindness forever."*

This is the uniqueness of Vietnamese's spiritual life that each Vietnamese observes today and forever after. Undeniably, besides the real life's sufferings and hardships, we all enjoyed being embraced by our traditional deep and noble spiritual life. It enlivens within each Vietnamese an optimistic living concept, love for life and leisure, together with the will to readily sacrifice our lives for the true independence, the true freedom, prosperity and happiness for all Vietnamese people.

Vietnamese history is the one full of rises and falls of a nation from the dawn of its foundation till today, in which it suffered for nearly one thousand years under Chinese domination, nearly one hundred years under French colonialism, and more than a half century of subjugation by foreign ideologies. During the course of our history, many a time, Chinese people, simmering its expansionism by all means and with wicked and diabolic tricks, have attempted to invade our country. Every time they were able to occupy our land, they exerted any way possible to destroy all traces of our

root, our civilization, and our culture. Simultaneously they distort and flip our history and replace it with something vague and chaotic that hampers the later generations Vietnamese from their aboriginal race and pride of their people. Each Chinese dynasty kept renaming the names of places purposefully, the chorographical features of our lands and rivers. More or less the Vietnamese people for nearly one thousand years under Chinese domination had been severely influenced by their mischievous policy of the cultural slavery that made us accept all the “false”, without questioning. However, history must be the truth, whether it has been distorted or buried for thousands of years. We need to see the light of the objective truth now.

At the threshold of the third millennium, the light of truth illuminates the true past that had been covered for thousands of years by our Chinese enemy. In the second millennium, mankind was shocked before the so-called ‘Greece-Roman paradox’ as the whole world previously discerned that all the Western civilization belonged to the Roman and Greece Empires, and then they had to confirm that it was from the civilization of old China too. At the end of the second millennium, mankind was shocked again to find that the so-called Chinese civilization was originally from Malayo-Viets.

The key thing for us is to review the entire history of Vietnam to restore the historical truth in order to dispel the dark clouds that has palled over our history for thousands of years. In the human history, perhaps no people have experienced so many glorious ups and painful down in the course of our history as did the Vietnamese people. Right from the national foundation, Vietnamese people were hit and chased by Chinese people with the power of nomads, and then Vietnamese people had to leave their homeland and moved southward to settle on the land where Vietnam is now. After

nearly one thousand years under China's domination, Ngo Quyen defeated the South Han in the battle on Bach Dang river in 938, officially opening an era of independence for Vietnam.

Periodically, although we were invaded by China and forced to migrate to the south, the culture of Vietnamese people made its way into China, creating a so-called Chinese civilization. Sigma Qian, a noted historian of Chinese people, had to admit the fact that: *"Although the Vietnamese were viewed as barbarians, at the beginning they had the great merit to all peoples ..."*. Confucius, a great Chinese scholar, praised the brilliant civilization and confirmed the superiority of Bai-Yue Civilization in the southern of China: Vietnam. In the book 'Doctrine of the Mean,' Confucius wrote: *"Tolerance, generosity and kindness, no sense of vengeance against the immoral man: these are the source of power of the South, and it is the quality of a gentleman .. ! Wearing armor, riding horse, going to the battle field without fear of death: these are the source of power of the North, and it's the strength of a bellicose man."*

In Spring and Autumn Analects, Confucius typified many incidents where a father killed his son, a son murdered his father, a father disgraced his son's wife, a son abused his father's concubine, a brother and a sister engaged in incestuous relationship, a subject assassinated his king, and so on. This proved nomadic Han-Chinese were barbarous in the manner of survival, regardless of human love and morality. Ironically, the invaders viewed Vietnamese as barbarians. On the contrary, the Baiyue in the south already had the agricultural civilization for a long time prior to the "Han civilization" interference. Confucius, the ever master of all times of Han Chinese, himself researched, collected, and learned from civilization of Baiyue in the south, from which

he brought the moral rules to the savage society in the north. All 'Five Classics', the quintessence of Han-Chinese, were authored by Confucius who admitted that he just repeated what his predecessors left without any inventions of his own. Nowadays, the truth of history is recovered when all researchers affirm that most inventions which used to be considered as the Chinese civilization-the agricultural advancement to the metallurgy, bronze-casting techniques, paper-making, glass-melting, gunpowder-making, architecture of sweeping roofs and curved knives... all belonged to Baiyue's civilization. The Emperor Xian of Han, the last emperor of the Han dynasty, also admitted that: "*Jiaozhi is a civilized land with many rivers, mountains, jewels, cultural objects and talented people.*"

Coeval with the dawning of Vietnamese civilization, it is necessary to learn about the legend of The Fairy and The Dragon, foundation of Vietnamese nation and the beginning of the State by the National Ancestor 'Hung King.' Our filial generations will know clearly about the traditional cultural characteristics of the Vietnamese together with the spiritual cultural life, such as Tet holidays, and the meanings of other Vietnamese festivities. As such, our filial generations will thoroughly understand more clearly about the noble and beautiful values of the traditional culture characteristics of the Vietnamese.

We are proud that we are the children of 'The Fairy and The Dragon', the ancestors of a nation which has a long-standing history. Nguyen Trai, a cultural celebrity, declared: "*To this day, only our Great Yueh (Viet) had thousands of years' civilization.*"

We are proud to be the Vietnamese, one of the biggest races of mankind, and we can keep abreast with powerful

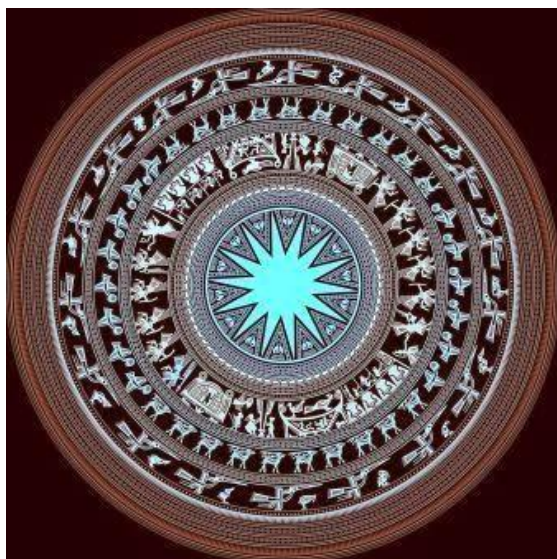
countries in the third millennium. We have to make sure that we deserve all the things that our ancestors have founded, and we must do good things for our country and sing sacred souls of Vietnamese heroes' and heroines' praises.

All Vietnamese at home and abroad, let's hold our hands and let's stay united as one. We will save our country, and turn it into a developed nation, which deserves the fame of Lac Hong-another name of the Vietnamese race.

It's our pride as the Vietnamese which excites patriotism within all Vietnamese people, especially the young generations, at home and abroad, to carry out a democratic revolution to modernize our nation. Objective conditions of history help our young generations to have modern knowledge to fulfill transcendent scientific and technical revolution and make our country prosperous and powerful to keep abreast with powerful countries in the third millennium.

The 4.893 th Ancestral commemoration, Vietnamese calendar
(2014 solar calendar).

PHAM TRAN ANH



Ngoclu Bronze Drum

VIETNAM MY COUNTRY

A question has haunted me for nearly 40 years: *"Why was history of the Vietnamese full of sorrow, grief in pile like this?!* Generations after generations, quite a few Vietnamese scholars have gone abroad to *"learn about other peoples; however, their learning has not helped in knowing the Vietnamese themselves, then what we have known cannot be enough, so knowing is simply a piece of useless knowledge."* When alive, Ly Dong A often said *"The latent vitality of our people always lies in the bottom of the soul of every Vietnamese."*¹

Most of Vietnamese cannot understand ourselves, as said Krisnamurti that when we cannot understand ourselves, our thoughts are groundless. It was the teaching of wisdom. When we want to understand ourselves, we must understand *"The primitive moral code of our affairs during the period of The Hung Kings who founded the country."* It is like a Sacred Book a guideline for the Vietnamese people to mirror throughout the course of history that has lasted for thousands of years.

Today, as the predestined affinity that I read the work of Pham Tran Anh, a historian, on Vietnamese ancient history, I apprend the *"Origin of the Vietnamese peoples and their civilization the basic foundation on which our Predecessors and Ancestors had built. This origin was controlled and crushed by "Fetish civilization of the Han."* The original religion line of Vietnamese worshipped Heaven, not human like the northern nomadic civilization. The social order of Vietnamese people was compatible with the order of Nature.

¹ Lý Đông A: Literally: Inching along to the bottom, penetrating through the ground bottom of (our) people.)

After more than one thousand years ruled by the Han², our enemy, imposed the order of "King versus subordinates" which enslaved our Vietnamese culture and tradition. The Bolshevization and culture enslaver of the Han made life and nature of Vietnamese civilization and culture emasculated and eclipsed for thousands of years. This was the terrible plight that has affected the Vietnamese way of life and thinking up to this speaking moment. Heaven and Earth evolve in prosperity and decadence, and the rise and fall of the history reflect the same pattern. I burned the midnight oil to read "Vietnam, My Country" of nearly 350 pages, and I felt overwhelmed with joy reading it. Ideas in the book quickly cleared many questions of mine, which I had had earlier unanswered. Comprehensive and convincing explanations in the book brought a broad light over the past of Vietnam. I solemnly introduce this book to every Vietnamese patriot.

Entering the third millennium, our beloved country ought to enjoy a favorable change. In this sense Mr. Pham Tran Anh has devoted in his works to restoring the truth about the history of Vietnam and its people, through which we are able to perceive 'The face for thousands of generations of Vietnamese' floating along the fate of the nation. Mr. Pham Tran Anh's works is worth a chronicler's bible, a manual each Vietnamese should keep; especially the youth and students. They should learn and ruminate about it. They need this luggage for the journey to salvage the nation and to glorify the country of Vietnam.

What I love most about Mr. Pham Tran Anh is his patriotism. He has been fighting tirelessly for freedom and democracy for Vietnam all his life, ready to sacrifice his life

² Basically from 111BC to 938AD including periods of independence during the course of struggle for long lasting autonomy.

for the nation's goodness sake. His utmost patriotism embraces everything mentioned in his works. Indeed, Mr. Pham Tran Anh clearly affirms his standpoint through each particular detail as well as a single word he uses. For instance, to him, the term “nhà”, house, home is a dear term only used to indicate dynasties in Vietnam. Thus, nhà applied to those in China, like “nhà Hán” Han Dynasty, “nhà Minh” Ming Dynasty or “nhà Thanh” Qing Dynasty that many historians have used is improper and inaccurate by nature.

Another special point that I notice immediately that Pham Tran Anh, an indomitable prisoner, is not only a revolutionary soldier who stood up to fight against the Communist, but he is a revolutionist in the historical field as well. Indeed, due to the impacts in the history books as well as academic distinction, no historians have ever dared to bring up the problematic issues, re-examine what was wrongly written in these books, despite quite a few ridiculous points having been discovered.

From a historical perspective, this work is considered a taboo a reckless and daring argument against the golden molds and pearl rulers that had been falsified and passed down for thousands of years. Mr. Pham Tran Anh is restoring the truth, returning what belonged to the history for a set back with a better look about Vietnam history without the presence of prejudice.

1. Firstly, Mr. Pham Tran Anh has restored the historical truth about the so-called Chinese civilization which was originally from the Vietnamese people. J Needham, a well-known Sinology researcher, said: *"The truth has been hidden and covered for thousands of years with the enslaving effects of thousands of years and the cultural domination that made Vietnamese people surprised, disbelieved that was the truth!"*

According to Mr. Pham Tran Anh the Five Classics³ were not authored by the Han people, but they were by Vietnamese people. Zhangzi's doctrine depicted the meeting between Confucius and Lao Tzu, in which Confucius said: *"I only studied and researched deeply six classics: Shi Jing, Shu Jing, Li Ji, I Ching, Chun Qiu Jing"*.⁴

Obviously, as of Confucius' era Five Classics and Spring and Autumn Annals had existed a long time ago and they all were called the Classics. In Chinese Literature and History published by Beijing University, Chinese Literature Department, it clearly wrote, *"The name of Shi Jing was added to Han literature by Confucius"*. The Han people's orthodox Historian Sima Qian also wrote⁵: *"Formerly, Shi*

³ Tứ Thư 'four books' [si shu]: Đại Học [da xue] 'Great Learning', Trung Dung [zhong ung] 'Doctrine of the Mean', Luận Ngữ [Lun Yu] 'Analects of Confucius', Mạnh Tử [Meng zi] 'Mencius'; and Ngũ Kinh [Wu Jing] 'Five Classics': Kinh Thi [Shi Jing] 'Classic of Poetry', Kinh Thư [Shu Jing] 'Classic of History', Kinh Lễ [Li Ji] 'Book of Etiquette and Ceremonial', Kinh Dịch [I Ching] 'Book of Change', Kinh Xuân Thu [Chun Qiu Jing] 'Spring and Autumn Annals' 3 (pinyin): Jing, Zhou, Li, Yue, I, Chun, Qiu (Classics, Books, Rites, Music, Spring, Autumn) respectively 3 Sima Tian (Qian) 135 BC – 86 BC 'a famous historian during the Han dynasty. Sima Qian (Tư Mã Thiên) (1993), Records of the Grand Historian of China. Chin Dynasty. Translated by Burton Watson (New York, Columbia University Press). ISBN 0-231-08168-5 (hbk); ISBN 0-231-08169-3 (pbk) 3 Luận ngữ 'Analects' (論語 Lùn Yǔ). 3 (pinyin): Jing, Zhou, Li, Yue, I, Chun, Qiu (Classics, Books, Rites, Music, Spring, Autumn) respectively.

⁴ Sima Tian (Qian) 135 BC – 86 BC 'a famous historian during the Han dynasty. Sima Qian (Tư Mã Thiên) (1993), Records of the Grand Historian of China. Chin Dynasty. Translated by Burton Watson (New York, Columbia University Press). ISBN 0-231-08168-5 (hbk); ISBN 0-231-08169-3 (pbk)

⁵ Sima Tian (Qian) 135 BC – 86 BC 'a famous historian during the Han dynasty. Sima Qian (Tư Mã Thiên) (1993), Records of the Grand Historian of China. Chin Dynasty. Translated by Burton Watson (New

Jing had more than three thousand poems, until the period of Confucius; he selected only 305 poems among those which aimed at teaching politeness and reasons to the mass and set them to music in an effort to match them with the melody of music”.

The ancient literature High Classics by Lo Cung Cong, was discovered by the son of Lo Canh De during the process of renovation Confucius’s residence. These books were dated during the periods of Yao, Xia, Shan, Chou dynasty. Analects and Book of Etiquette and Ceremonial⁶ were written in the ancient Vietnamese writing system called as tadpole characters. Thien Van Nghe wrote in the Han book, the ancient literature Classic of History was found in the walls of Confucius’s residence. Khong An Quoc, a Confucius’s descendant, disclosed that this book had 29 sections conserved by Phuc Sinh. Excluding Thai The, there was a remainder of 16 sections among the total of 45 books with 58 sections, not counting the preface...Now 16 books more were added. *"Obviously ‘Five Classics’ had existed long before Confucius’s epoch, and they were written in ‘tadpole characters’, the writing system of the ancient Vietnamese people in Hoa Binh. Yue culture spread as far as to the Middle East and its contribution was a great impact to other ancient civilizations of mankind".*

These historical facts drew hot discussions in the International Conference on Sinology by researchers around the world including China and Taiwan on the Origin of Chinese Civilization at the University of Berkeley, United States in 1978. The conference recognized that Yi-Yueh (Di

York, Columbia University Press). ISBN 0-231-08168-5 (hbk); ISBN 0-231-08169-3 (pbk)

⁶ Luận ngữ ‘Analects’ (論語 Lùn Yǔ).

Viet) owned Central lands before Han people; and Han, Thuong, Chou dynasties absorbed the culture of Yi-Yueh in the south. According to the latest work Origin of Chinese civilization, a conclusion by the International Conference on Chinese researchers around the world including China and Taiwan about Origin of Chinese Civilization at the University of Berkeley, United States in 1978, was drawn, *"It is unable to find enough traces and evidences to distinguish among Han people and other ethnic groups that were not Chinese people on the historical aspects. Researchers have had to find the cultural traces that Han people's culture was influenced by Yi Yueh (Di Viet)".*

The Teacher of Ten Thousand Years of Han people was Confucius praised the superiority of the brilliant civilization of Bai-Yue (Malayo-Viets) in the South. In the book Zhong ung Doctrine of the Mean, Confucius wrote: *"Tolerance, generosity and kindness, without vengeance against the immoral man comprising the power of the South characterizes a good gentleman...! Whereas wearing armor, riding horse, going to the battle field, fearless before the death are for the power of the North typifying a bellicose man..."*. A model of holdup man. Han Hien De had to admit: *"JiaoZhi is the land of culture, many mountains and rivers, many jewels, positive historical cultural objects, outstanding talents"*. Therefore, Sima Tian (Qian), an orthodox historian of the Han, also had to admit the truth that *"Although Viet clan are called barbarians, in the beginning they made great merits to all people...!"*. Today, the leading historian of China, Chang Kwang-Chih⁷ had to admit a historical truth that although China is a large country with a large culture, it has been collecting and receiving the essence of many cultures: *"The*

⁷ Chang Kwang-Chih: The Archaeology of Ancient China. NewHaven, Conn 1968.

unified prehistoric local cultures of ethnic groups became part of Chinese culture. The genuine source of Chinese and Han people was just a small part, but the centralized unification under the Qin Dynasty these groups of peoples in the country were labeled Chinese people”.

2. Secondly, in the history, no one has challenged to criticize Sima Tian (Qian), the orthodox historian of Han people and The Great Bear in the history of the East in particular and mankind in general. Mr. Pham Tran Anh is one of the first historians, who proves the most scientifically and the most convincingly that the character Emperor whom Sima Tian (Qian) wrote in his book was the ancestor of Chinese people, and the authority of China's history entirely is not true. Vietnam Foundation Period wrote: *"According to Tu Hai dictionary, Emperor, Li Vuu were only the tribe leaders that went to wars for the power of leadership. Recently, Eberhard, a famous Sinology researcher and scholar, has announced the fact that around the year of 450 AD, a historian stated Emperor, a small god in territory of Shandong, to be the first king of Han people. If the Emperor was a real character, it should be De Hoang in Shandong, and it should be an ancient Vietnamese, a descendant of Shennong⁸, a genealogical group in the North. Shandong was the residence area of Trai Tribe of Vietnamese that the ancient Chinese history called as Eastern barbarians (Dongyi). In other words, the god of De Hoang was the ancient Vietnamese. Since Sima Tian (Qian) considered Emperor the creator of Chinese people (Han people), he wrote De Hoang in Chinese phonotactic constraint as Hoang De (Emperor). 'Mencius' confirmed that Shun Emperor, was a member of Dongyi people⁹. Tu Hai dictionary also defined the ancestors and descendants of Shun*

⁸ Shennong 'god of agriculture'

⁹ Dongyi: Barbarians in the north-east.

were allowed to live in Dongyi area. However, Sima Tian (Qian), hid these details by claiming that Shun was so-called a figure of Dongyi people simply because it was the then popular way to address a king. This argument could not convince anyone. How dare did Han people call their king a Barbarians in the East? Sima Qian himself ventured to dissuade the king. As a result he suffered castration, let alone people calling their king as barbarian, they must be put to a death penalty of nine generations!"

3. Thirdly, not only Hoang De that should be De Hoang, but also Three Kings Five Emperors written in Chinese history actually were Fu Xi and Shennong, the two kings in the legend of the original ethic of Northern Shennong whose emperorship begins with De (Emperor): De Nghi, De Lai, De Du Vong, De Hoang, De Xuyen Huc, De Coc, Yao Emperor, Shun Emperor, Dayu Emperor. These emperor's founded the Xia dynasty, which Chinese history books claimed theirs. Actually Xia dynasty was Vietnamese. Vietnam, My Country wrote: *"According to many scholars on Prehistoric Study, Malayo-Viets, or Bai-Yue, had existed in Central Highlands at least six thousand years before. This detail was entirely consistent with the chronologic dates regarding the legend about Fu Xi family that possessed the throne from 4480BC to the year of 3220BC, and Shennong family from 3220BC to 3080BC". Spring and Autumn Period was the renaissance era of Vietnamese people with the rise of Bai-Yue states; Wu and Yueh took turn to "proclaim themselves king" and then Chu led the allies of six states in the Central Highlands in the fight against Qin to control the Central Highlands. Therefore, in this very period appeared many Vietnamese legendary figures: Fu Xi, Nuwa, Shennong Emperor, De Xuyen Huc, De Coc, Yao Emperor, Shun Emperor, and The Great Wu of Xia Dynasty of the Vietnamese. It was Confucius, the eternal master of Chinese people, also knew this. He never mentioned*

about Emperor character of China, despite the fact that Confucius clearly confirmed that he assisted Chou (Zhou) Dynasty. In the Ancient History Survey works, Tam Ngu Lich, Dong Ky, De Vuong The Ky - all of these confirmed that Shennong had sanguinaria of Vietnamese people. In other words, Vietnamese people were descendants of Shennong. The Ancient Chinese Analects wrote that Yao-Shun dynasty defeated Cong Cong family of Han people, who attempted to seize the king throne with Chuc Dung who was a descendant of De Viem Shennong. Kings of Trinh states and the royal families in other states in Shan Dong Peninsula, such as: Tê, Lỗ, Trần admitted themselves as descendants of Thai Son Deity and got married to Khuong family of Shennong. Therefore, the details of Shennong, Khuong families that settled down in Khuong's land (West Khuong) = Mon-Khmer match with the legend that Shennong's descendant of three generations was De Minh who toured the south...".

4. Fourthly, Mr. Pham Tran Anh has cited the archaeological works to prove the Northern Shennong family tree including Nghi, Lai and Du Vong Emperor were all Vietnamese ethnic. As a rule, history is based mainly on the bibliographic sources, but once these historic events proved via the archaeological works based on the relics and artifacts found in the locations where these events had occurred as well as the archaeological remains identified by the C14 isotope method, become the lively history reality full of convincing values that no arguments can be rejected. With the C14 radiometric method, archaeologists have verified that Yanshan people and Longshan people were mainly the Southern Mongoloid race like the Southerner Chinese people today. It is accurate to call these dwellers are Malayo-Viets = precisely Bai-Yueh. They are not different from Vietnamese people and even Indonesian. This archaeological evidence proves the historical truth that Xia dynasty in the China history was of Vietnamese

people who settled down in the Boc river as described in the legend that the Northern Agricultural sector was an established empires: Emperor, Yao Emperor, Shun Emperor and the great Wu of Xia dynasty.

5. Fifth, Mr. Pham Tran Anh is the first person, ever, who has explained the legend of ethnic origin clearly, completely, brightly and convincingly. It is not imaginary or something so far we have been misunderstanding. The legend which had been perceived as vague and dark turned out be brightly shining in broad daylight. *“Laying to heart and attitude to strictly respect the truth, and with the legendary researching methods to put ourselves into the historical circumstances in the ancient time, we then gain sight the implications behind the legend and will be able to clearly explain what included in the message "Legend" that our ancestors passed to our generations. The notion of the egg in the Totem symbol legend of hylozoism of Vietnamese who worshiped birds, the first of four sacred animals: hawk, whale, reptile, and elephant. Thus Mother Ou (Au Co), the totem symbol of a bird, represent “fairy who gave a birth to one hundred eggs which were hatched one hundred sons, on the spiritual aspect, was just normal, nothing to be surprised at all ...”.*

6. Sixthly, Mr Pham Tran Anh has proved that the timeline of the legend about Shennong in the fourth millennium Before Christ is entirely consistent with that of the archaeological dating and measurement results of the skull index of Prehistoric Surveyors about Hoabinhian-Protoviets => Indonesian (Malaysian => Malayo-Viets = Bai-Yueh). According to Prehistoric surveyors, Malayo-Viets, or Bai-Yueh, settled in the central highlands at least six thousand years ago. Shi Shi, a Chinese specialist on historical study, agreed that U Viet (Gu-Yue) were sea captain more than 7 thousand years ago. In particular, the so-called legend about

Lac dad taking his 50 children back to the Palace of the River God was no longer a myth as it had been perceived by the majority. Instead, the Palace of the River God- discovered by two French scholars: P Gouron and J Loubet - was Thanh Do Port in Trung Khanh District, Sichuan Province clearly printed on Atlas Map in 1949. This historical truth can be found in the ancient history books on the sources of the Chinese about Bai-Yue community; the historical truth defeated all the fallacies that had simply named it a myth.

The legend of Vietnamese ethnic origin was acknowledged by the authors in ancient Chinese bibliographies about the foundation of territories during the Warring States period that Bai-Yue (Malayo-Viets) were present in Jiangnan region. East Viet, namely U Viet (also known as Vu Viet) of King Goujian of Yue, occupied a large area from Zhejiang to Jiangsu regions, or Chau Tu, the homeland of the famous ancient Vietnamese ceramics of Duong Viet group whose capital was in Coi Ke. Ly Te Xuyen wrote Viet Temple belonged the ancient Vietnam nation. Min-Yueh was in Fujian, Duong Viet was in Jiangxi, Dien Viet was in Yunnan, Quy Viet was in Sichuan, Nan Yueh was Guangdong, Ou-Yue was known as Tay Au in Guangxi, and Luo Yueh in Guangxi and North Vietnam. The ancient Chinese history books clearly described Bai-Yueh community residing everywhere in the Central area, but Tien Hy To, a history official of the Qing Dynasty, distorted all the facts and revised details of the founding of Van Lang state at his own whim: *"Upon Chu Trang King's reign (696-682BC) in Gia Ninh region¹⁰, a stranger used magic power to win the heart of tribesmen there and proclaimed himself Hung King. He seated the capital in Van Lang and renamed the region Van Lang state. Their*

¹⁰ Some history books define bộ 'tribes' territory' a large area, similar to Bắc bộ 'North region' of today.

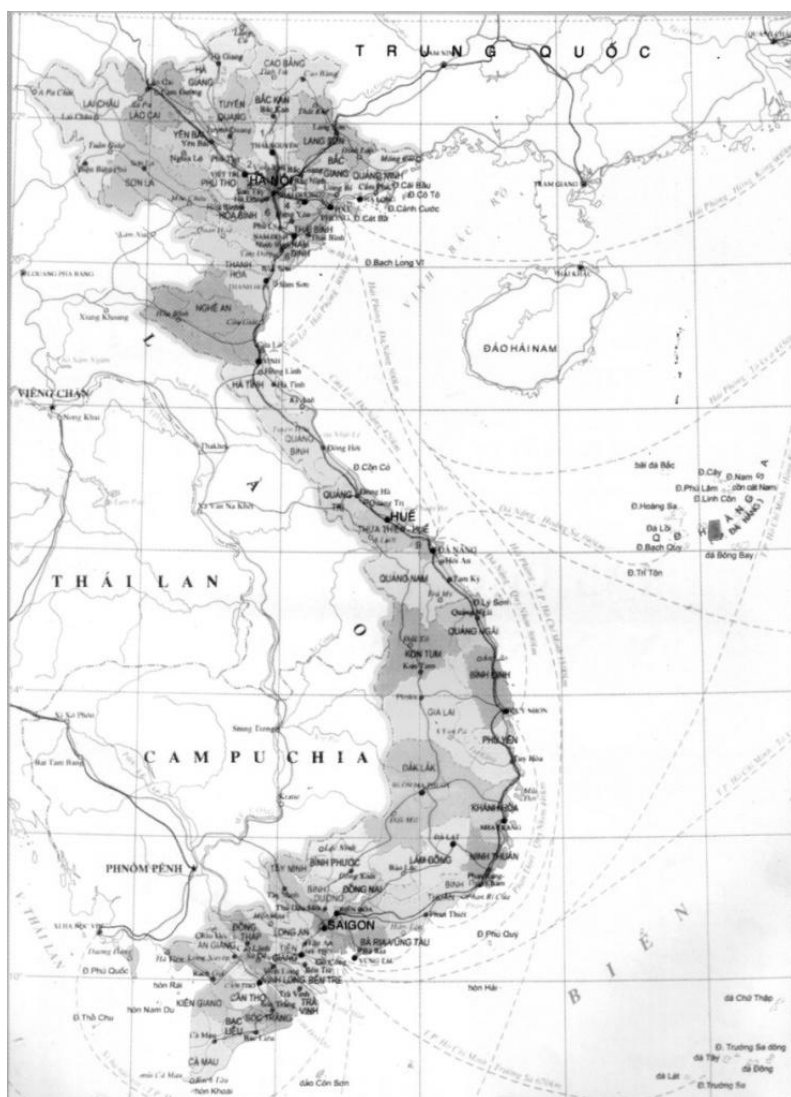
highly moral-revered customs and true-hearted way of life whose communication method was talking knots. The sovereignty was inherited by 18 kings; all were called Hung King".

With such undeniable historical facts, Chinese historians had to admit that their culture was a compilation from hundreds of other ethics but persist that the Han culture from the northwest was substantial. Yet, Wang Kuo Wei, a Chinese scholar, said that the aboriginal Chinese culture was in the northeastern of Shandong area of Trai tribe, not in the northwest as many have misbelieved. However, Marxist historians aped the Qing Dynasty's stereotypes, in harmony with a resolution by the Vietnam Communist Party in an attempt to distort the true fact about Van Lang state foundation. Here is what written in a history book published in the Socialist Republic of Vietnam: *"The existence of Van Lang state under the reigns of Kings Hung and 'Ou-Luo' under An Duong king during the Đông Sơn era of the first millennium before Christ... Based on 15 sects of Van Lang state, especially on the transition of Van Lang state under Kings Hung to Ou-Luo state under An Duong King, the then Jiaozhi District and Cuu Chan District under Trieu Dynasty and Han Dynasty, we possibly identify the area of Van Lang state's location was approximately in the northern and northern Central region that is the southern part of Guangdong Province and Guangxi Province of China today".* In reality, the Viets, whom ancient Chinese analects called Bai-Yueh 'Hundred Viets', lived in scattered villages throughout the land where the inland China of today is. The Marxist historians copied the parachronistic view of the Vietnamese Communist Party (VCP) as to assign the incorrect date of the foundation of Van Lang state. It also affirmed that Van Lang state's territory only included the present territory of Vietnam and a southern part of Guangxi Province in China.

This plot of intentional parachonism of VCP has betrayed its own country, the merits of Hung Kings and the sacrifices of many generations and ancestors. That alteration of history to legitimize the invasion of Han people is a treasonous crime and must be condemned; a crime to which *"everyone is averse, Heaven and Earth never tolerate"* of the Vietnamese group of traitors who sold the country to the enemy.

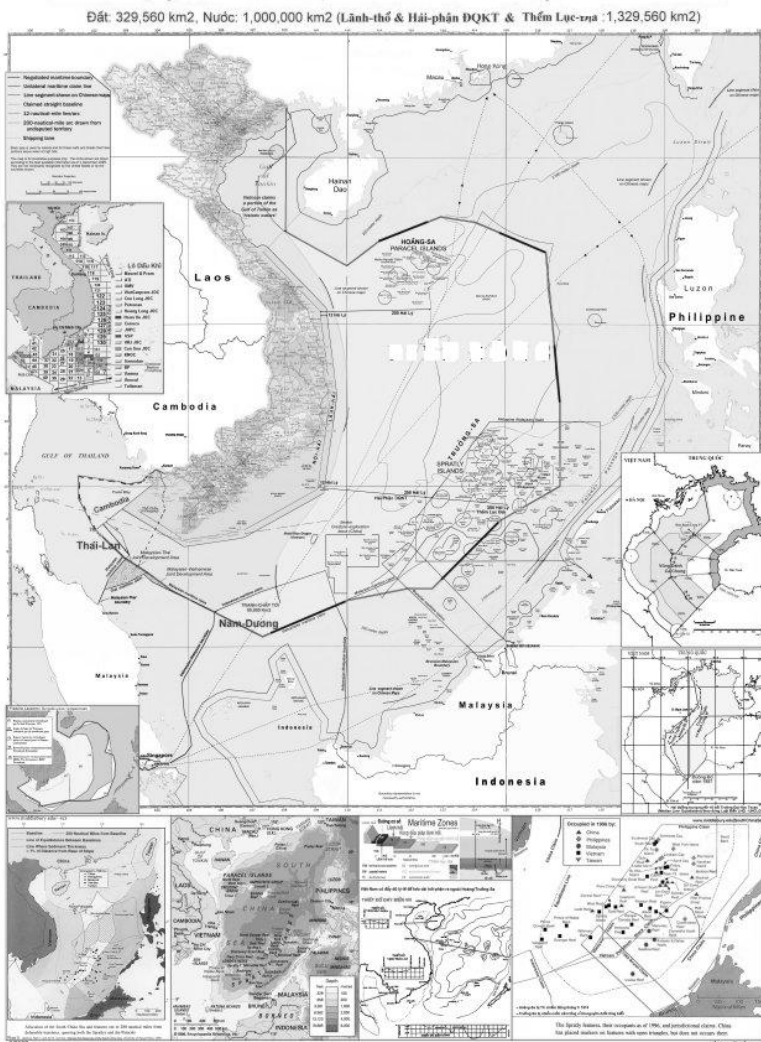
7. Finally, Mr. Pham Tran Anh is bringing forward a new historical fact that was just confirmed by science and that toppled all the previous misled arguments about the origin of Vietnamese people. The latest and the most convincing result from the DNA structural analysis of Vietnamese people determined once and for all that Vietnamese were a great people completely different from the Han. It clarified all concerning problems and questions that have been around from the ancient time to the near past. I sincerely thank Mr. PhamTranAnh, a devoted historian, who has spent all of his time on doing research on the history of Vietnam. This is a great works for the generations to come. I solemnly thank all of you who have the love and interest in studying history of Vietnam. Vietnam My Country with the most scientific and convincing evidences has helped us all Vietnamese people understand about our source and origin.

Nguyen Anh Tuan Ph.D.
Political Science Department



VIET NAM

CHAPTER I
VIETNAM



Source: Vũ Hữu San

VIET NAM

Vietnam, my country, is small but beautiful, located in the Indochinese Peninsula of Southeast Asia. Vietnam has an S-shape embracing chorographical features with a long coastline on the Pacific Ocean. Its total area is 331,212 km², including about 327,480 km² of mainland and over 4,200 km² of internal waters with over 2,800 isles, big and small reefs, which are in-shore and off-shore. Paracel (Hoang Sa ‘Yellow Sand’) Islands and Spratly (Truong Sa ‘Long Sand’) Islands¹ cover a vast area to the east. Although small, Vietnamese has a long-standing history with the wet-rice civilization which is considered to be the oldest in the world. Arnold Toynbee, a historian, said that Vietnamese civilization is one of the oldest civilizations existing up to today. Nowadays, many researchers have agreed that Southeast Asia with the Hoabinhian culture of its people is one of the oldest cradles of mankind’s civilization.

Vietnam is located at the center of exchange of cultures that should converge in Vietnam, where most cultural characteristics of the region and the world exist. Therefore, the study of that area of Southeast Asia called Vietnam is Southeast Asia in a nutshell.¹

¹ Vietnamese Encyclopedia

2.W.G.Solheim II: New Light on a forgotten Past, National Geographic Vol.139, No 3, 1971. Reflection on the new data of Southeast Asia prehistory: Austronesia origins and consequence. A.P.18:146-160. 1979a: New data on late Southeast Asia prehistory and their interpretation, JHKAS 8:73-87. Wilhelm G. Solheim H. Ph. D, published on the magazine of National Geographic Vol 139 n. 3rd March 1971, with the title of “New light on Forgotten Past.”

Vietnamese has undergone many ups and downs, mostly under Chinese domination for nearly one thousand years and French domination for nearly one hundred years. During the time Vietnam suffered occupancy by foreigners, it mustered up all energy and resources to fight against foreign invaders. As a result, the most tragic ending in the history brought Vietnam to being the most underdeveloped and poorest country in the world. Millions of people died, millions of families were sundered, and millions people left their country to find freedom. Geographic location makes Vietnam the “Holy land that generates outstanding heroes,” and *“Vietnam is favored by nature because the earth’s womb has most main factors of the earth’s crust. Vietnam is located on the important area of the Northern continent and the Southern continent on the earth and of continent and ocean. Therefore, Vietnam is located on the important area of 2 tectonic belts and metallogeny with size of the planet on Pacific Ocean and Mediterranean Sea.”* said Hans Stille, a scholar and President of Committee on Tectonics.

Vietnam is midway of international trade route from east to west. Its economic potentiality and strategic location has turned Vietnam into an attractive target of foreign invasions and international conflicts. On the other hand, the ups and downs of Vietnam have brought in many good opportunities for its people to absorb the civilizations of both east and west, compromise them and creatively apply into the reality of Vietnam.

At the threshold of the third millennium, the truth of Vietnam history was recovered, which has changed all previous knowledge about the races and civilization of the Vietnamese. The newest results of DNA genetic codes affirming Vietnamese race and Han Chinese race are entirely different. Vietnamese race is a great one whose existence is

from Asia to America with its shining Hoabinhian civilization.¹²

Destiny and the vicissitudes of history create favorable condition for Vietnamese people to receive the influence of Western and Eastern civilization of mankind into modern Vietnamese civilization.

In the spring of 1975, millions of people decided to flee for freedom. Presently, 4 million people from Vietnam are residing outside Vietnam as refugees; majority of these are intellectuals and professionals contributing the most advanced knowledge to their new homeland around the world.

¹² Dr. Nguyen De and Dr. Tran Thi Nhung: Mitochondrial DNA and the origin of Vietnam, China and Maya (a masterpiece in the spring of the Year of the Water Buffalo, Association of Physicians, Dentists, and Pharmacists of Florida 2009, p. 93).



VIETNAM SEA

MY COUNTRY

Vietnam is 331,212 km² in area. It is bordered by the People's Republic of China to the north, gulf of Thailand to the south, Laos and Cambodia to the west, and Pacific Ocean to the east. The length from the northernmost to the southernmost point is 1,650 km (from latitudes 8°27' to latitudes 23°23', meridian 102°8'). The total combined length of borderlines with Vietnam's neighboring countries is 4,639 km.¹³ The S-shaped Vietnam is considered as a shoulder pole hanging two baskets: The Red river delta in North Vietnam and the Mekong river delta in South Vietnam. Its central part is a narrow strip of land, the narrowest part of which is approximately 50 km long from the east to the west. Vietnam has a long coastline of about 5,237 km (2,828 miles)¹⁴ from Quang Ninh Province, the northernmost point, to the cape of Ca Mau, that looks out on the Pacific Ocean.

Vietnam has an advantageous geographic location with long coastline resembling a balcony looking out over the Pacific Ocean, which can control all sea routes from the northeast of Pacific Ocean to the south, East Sea of Vietnam,

¹³. Vietnam is located in the Indochinese peninsula in Southeast Asia. Vietnam's territory runs along the east coast of the peninsula. According to Wikipedia in Vietnamese, Vietnam has a land border with China (1.281 km), Laos (2.130 km) and Cambodia (1.228 km) and the 3,444 km long coastline near the Gulf of Tonkin, South China Sea and Gulf of Thailand.

¹⁴. Until now, Vietnamese geographic and historical books have still been based on figures published during French domination where they introduced a coastline of 2,500km to 3,260 km long. Vu Huu San, a researcher, measured the coastal line and estimated about 5,000 km. In his piece of research of "Vietnam's National Interests and the law of the sea," Scholar Mark J. Valencia gave a relatively exact figure of Vietnam's coastal line of 2,828 miles (about 5,237km).

gulf of Thailand, Malacca channel, Indian Ocean, Mediterranean Sea, and seaports in Europe and vice versa. Thus, Vietnam is “the crossroad of international trade” and also “the strategic position” of Southeast Asia in particular and the world in general. South East Asia sea is located in the east of Vietnam, therefore, we called it as East Sea in the old days. South East Asia Sea covered an area of about 3,500,000 km². Encompassed by the Philippines and Indonesia, the Southeast Asia Sea or East Sea of Vietnam functions as a balcony looking out the Pacific creating a long coastline of 5,237 kilometers together with 4,000 big and small isles comprising 2,000 km² off-shore territory.

According to the newest statistics, Vietnam has inhabited 65 islands, among which, 6 big islands are Phu Quoc with population of 50,000 inhabitants; Cai Bau with population of 20,000; Phu Quy 18,000; Ly Son 16,000; Cat Ba 15,000 and Cat Hai 13,000. Territorial waters of Quang Ninh in Tonkin bay alone has over 2,000 isles taking up 2/3 of the total isles throughout the country. In Ha Long bay, there are thousands of eroded limestone isles that form many picturesque landscapes and extremely beautiful and unique scenery. Inside each of these isles, there are interesting caves of stalagmites and stalactites. These isles were listed by Unesco as a World Heritage Site. Especially, Van Don and Hop Pho are 2 crowded trading ports of ancient Vietnamese in the old days. In Vietnamese history, there were many famous feats of arms at Van Don seaport and Bai Tu Long isle, about 110 km away from coastline. These places are important defensive positions of Vietnam.

Paracel Archipelago lies between longitudes 110° and 113° and latitudes 15°45' and 17°15' north, which is horizontal with latitudes of Hue and Da Nang. Paracel Islands consists of 3 groups of isles: Nguyet Thiem group, Tuyen Duc group and

Linh Con group and over 30 isles, reefs and atolls, and occupy about 15,000km². Historically, residence of Baiyue community were not only Spratly islands but also Hainan islands and present-day Chinese territory over 6 thousand years ago. All were recorded in China history that after occupying Nanyue, in 107BC, Han dynasty changed Nanyue into Jiaozhi and there were 9 counties: Nam Hai (Guangdong), Cangwu (Guangxi), Uat Lam (Guangxi), Hepu (Guangzhou), Jiaozhi (Northern Vietnam), Cuu Chan (from Yunnan to Thanh Hoa), Nhat Nam (Nghe An), Chau Nhai (Hainan Islands), Dam Nhi (present-day Danzhou belonging to Hainan Islands). Jiaozhi was ruled by a Chinese Governor stationed in Cangwu (present-day Guangxi). Each county was ruled by a Han Chinese Governor and Districts were ruled directly by Vietnamese Generals who were conferred a title of District Chief and a green bronze belt.

Once again, this fact affirms the area from valley of 2 rivers, Yellow river and Yangtze river, to the south of China including Hainan island, Paracel islands, Spratly islands belonged to Bai-Yue and it were invaded by Chinese Han Wuti Emperor in 111BC. Chinese history had it that after occupying Nanyue, Lo Bac Duc asked Giam Cu Ong, a Vietnamese living in Guilin to entice Ou-Luo (Au Lac) to join Nanyue. Emperor Wu of Han didn't dare to fight Western Ou (Tay Au), Ou-Luo because Liu An, the writer of "The Philosopher of Huainan", repeated the previous defeat of Qin Great Army. Therefore, Lo Bac Duc occupied Hepu, then asked Giam Cu Ong to inveigle the two ranking officials of Ou-Luo. According to "Giao Chau Ngoai Vuc Ky" book, these two Mandarins of Zhao Tuo in Ou-Luo offered 2 counties, 100 buffaloes and 1,000 jars of wine and 2 Mandarins still ruled as before.

Therefore, from the time of Zhao Tuo Emperor of Ou-Luo occupied Nanyue during the Han dynasty, Ou-Luo were still a autonomous state. After Han army had occupied Nanyue, a number of Nanyue residents and Luo Le people in Hainan island continued to fight against the Han's invasion. Therefore, in 81 BC, Han occupants were forced to leave Dam Nhi, and in 46 BC, they were defeated at Chau Nhai. Because of that, Tích Quang was displaced. Until then Hainan island, Paracel islands, and Spratly islands still belonged to Vietnam even during the rule of the Han dynasty. It were an undeniable proof of Vietnam's sovereignty of Paracel islands and Spratly islands.

During the Rhuan dynasty, these islands were part of Quang Ngai district, Quang Nam province and ruled directly by the court. In 1938, these islands were administrative units of Paracel delegation under Thua Thien province. Under Republic of Vietnam, Paracel were Dinh Hai commune, Hoa Vang district, Quang Nam province. Spratly Islands lie between longitudes 111°30' and 117° east and latitudes 6°50' and 12° north. These islands lie off the coast from Khanh Hoa to Nanyue. Spratly Islands has over 100 isles of all sizes comprising an area of 180,000 km². Formerly, these islands belonged to Quang Nghia district, then to Ba Ria province in 1933, and to Phuoc Tuy province in 1956. Presently, Spratly district, belongs to Khanh Hoa province.

It is believed that this is region contains great amount of hidden resources including oil under its continental shelf. In addition, Paracel islands and Spratly islands of Vietnam possess a strategic location that enables to control all sea routes from Northern Asia, Japan, Korea, Taiwan to Southeast Asia, strait of Malacca, Indian Ocean, to Middle East and seaports in Europe. The strategic geographic position of Paracel islands and Spratly islands is very important and

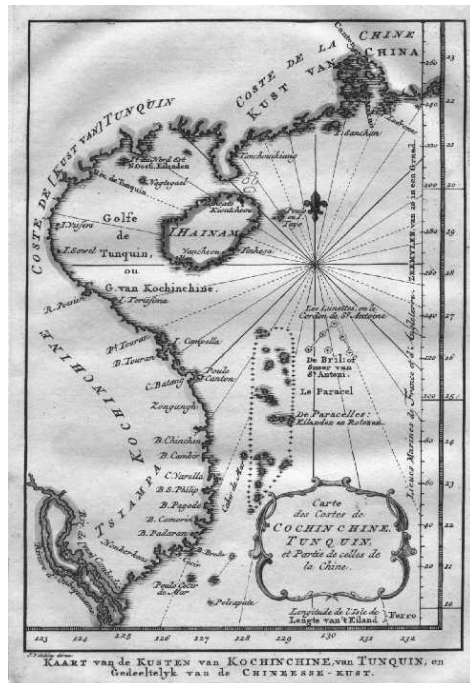
control all routes from the east to the west and vice versa. Total isles, hills, islets, rocks, sandbars, shoals of Paracel are 130.¹⁵ Nowadays, Vietnam is a member of the Association of Southeast Asian Nations, commonly abbreviated ASEAN which was formed by Indonesia, Malaysia, Myanmar, Philippines, Singapore, Thailand Brunei, Cambodia, Laos, and Vietnam.¹⁶

¹⁵ Vu Huu San: Geography of East Sea with Hoang Sa Islands and Truong Sa Island on page 19. Island, dune, cay, rock, bank, shoal, reef. Land masses were estimated 500 “land” as announced in Stanford Journal of International Law by Michael Benneth.

¹⁶ Association of Southeast Asian Nations was formed on August 8, 1967 comprising of Thailand, Indonesia, Singapore, The Philippines, and Malaysia. Nowadays, Southeast Asia is an ASEAN Free Trade Area) including 11 nations such as Brunei, Cambodia, East Timor, Indonesia, Laos, Malaysia, Myanma, The Philippines, Singapore, Thailand and Vietnam. Southeast Asia of 4,494,047 km² includes mainland Southeast Asia and island Southeast Asia. The demographics of 2004 showed that its population came to 556.2 million with its GDP (PPP) of 16,431.2 billion USD. Per capita income is 5,962 USD (nominal GDP of 1,505.7 billion USD, per capita income of 2,609 USD). It have become an important partner of APEC as well as other countries in the world. Especially, Southeast Asian Nations have announced to be a Nuclear Weapon Free and democratic peace Zone.



Paracel Islands (The Yellow sand seashore), in the “Thien Nam Tu Chi Lo Do Thu” Map of Do Ba (1686).



Histoire Générale des Voyages- Jacob van derSchley 1754

OCEAN AND COASTLINE OF VIETNAM

International maritime circles have known Jiaozhi bay for a long time but until a millennium after the solar calendar, Ptolemy, a famous navigator and scholar, made a map of New World and called The Indochinese Peninsula The Gold Peninsula. Ptolemy made a nautical chart with detailed notes from seaports to Jiaozhi seaport which was called Cattigara or Kattigara in coordinate of 177° east of the meridian and $8^{\circ}30'$ south of the parallel of latitude. Researchers of The French School of The Far East surmised that Kattigara lied in Quang Yen, Hon Gai. According to technical terms of maritime circles with the meaning from North Asia, Katti means ships and gara means sea route but kattigara lies in capital area, therefore Kattigara may be Ke Thi Gay which means the city of barges and Kattigara is Hon Gay.¹⁷

Central Vietnam with Horizontal mountain range running from the Northwest to sea is divided by narrow plains. The area has the geographic location of annamite range in the west, arc-shaped coastal region in the east of the coastline and bays, which concave into the land creating ideal trading ports and a gateway of international trade from the north to the south, from the east to the west and vice verse. The two ports, Cua Viet and Cua Tung, were places for merchant ships to conduct business on valuable and rare goods such as flavour, precious pearls, santai wood.¹⁸ East Sea was a road for international trading in the old days, migration of groups of

¹⁷ Vu Huu San: Gulf of Tonkin, Geography and Sovereignty of waters published by publishing house of General Association of Navy and Maritime of Socialist of Vietnam in 2002, page 39.

¹⁸ Yocco Ishi in the work "Illustrations of Ancient World History" has mentioned the maritime route from Japan along the coastal region of South China, central coastal region of Vietnam, Funan, the Malay Peninsula to Gulf of Thailand and Indian Ocean.

people, cultural exchange and also silk road thousands of years ago. It is a sea route across Pacific Ocean (Trans Pacific), Indian Ocean and coastal road linking Alexandria port on the seashore of Mediterranean Sea, Indian coastal area, Gulf of Thailand, Cam Ranh, Cua Tung, Cua Viet, Van Don Kattigara (Kauchi), Guangzhou, Fujian, and Zhejiang. This route must go through East Sea and go along central coastal areas from Nha Trang, Cam Ranh, Quang Nam, and Quang Tri which were called Champa Sea¹⁹ on the Arabian maps and books from the 8th century to the 13th century.

When foreign navigators came to this area whose name was Champa Sea on the way to China, they usually called it South China Sea. At that time, Nanhai district belonged to present-day Guangdong, therefore, in Chinese historical books, South China Sea were Guangdong Sea. Nam Hai or Truong Hai are South China Sea which are 50 miles away from Hai Phong District, Guangdong Province. Han Chinese-English Practical New Dictionary published in Hong Kong in 1971 read “*South China Sea extended from strait of Taiwan to Guangdong*”. Le Quy Don, a scholar, said in Van Dai Loai Ngu book that “*In the time of Nanyue, Guangdong was called Panyu, Duong Thanh, Yangzhou, Duong Thuy, Long Uyen, Long Bien, or Guangzhouwan*”.

Western navigators didn't understand sovereignty of East Sea; therefore, they usually called it South China Sea as it is still called South China Sea on some maps for sea travel without any proper explanations. This fact was recorded in Tu Nguyen Re-wrote published in 1951 and 1984 which showed that foreigners keep calling it South China Sea. On this

¹⁹ 10. Tran Quoc Vuong in the series of History of Water Economy Guide Comments (the 6th century). Page 431 and Bao Phac Tu in the 4th century page 432.

occasion, Tu Nguyen Re-wrote which took advantage of this name (South China Sea, Mer de Chine) read that “*Location is the south of Fujian and Guangdong, the west of Taiwan and The Philippines, the east of Indochinese Peninsula and Malay Peninsula, the north of Borneo Islands and Célebres Islands. Only was that in the old days our sea (China) called South China Sea, which included Indian Ocean. It should not be limited the area of South China Sea as the above scope*”.²⁰

The undeniable proof is that Chinese history affirmed Vietnam’s sovereignty of territory of Paracel islands and Spratly islands. According to the map of Hoang Thanh Nhat Thong Du Dia Tong Do published by the China Government in 1984, “*the territory of China runs as far as to the Hainan island.*”.

In the beginning of the 20th century, this detail was reaffirmed in China’s Geography Text Book published in 1906 which reads: “*The Southernmost point of China is Chau Nhai coastline under Qiangzhou District (Hainan Island) at the 18th parallel.*”. Chau Nhai and Dam Nhi districts of Hainan island run from the 20th parallel (horizontal with Thanh Hoa) to the 18th parallel (horizontal with Nghe Tinh), whereas Paracel islands are located in the south, from the 17th parallel to the 15th parallel (Quang Tri, Thua Thien, Quang Nam and Quang Ngai provinces), and Spratly islands are located from the 12th parallel to the 8th parallel (Cam Ranh-Ca Mau).

²⁰ Tran Lan Quynh, a Chinese author of “Hai Quoc Van Kien Luc” in 1744, wrote about islands and territorial waters from China Southeast Asian countries and affirmed Van Ly Truong Sa (Hoang Sa) and Viet Duong Hai are two name of Vietnam’s Sea.

The map of the Empire of the Great Qing published by the China Government did not show any indication of Paracel Islands (Hoang Sa islands) and Spratly Islands (Truong Sa islands), even what China called Xisha, Nansha, Vinh Lac, Tuyen Duc in Han Chinese did not exist on the map. Especially, the Hai Quoc Do Ky collection and the book entitled Hai Luc by Vuong Binh Nam (1820-1842) recorded: *“Paracel islands are long sandy strips used as a shield of the outer part of An Nam’s border.”*



Map of China 1904 without Paracel and Spratly islands.



Paracel "Baixos de Chapar ou de Pulls Scir" Golfe de la Cochinchine Jean-Baptiste Nolin (1687).



AJ.L. Taberd, Dictionarium Anamatico-Latinum (Serampore 1838)

THE NATURE OF VIETNAM

Vietnam is rich in natural resources with mines of precious metals such as gold, silver, and others like mangan, bauxite, chromate, phosphate, coal, etc. The coastline of Vietnam is 5,237 kilometers, and under continental shelf, there are hidden high reserves of mineral oil but our country's rich potential has not been exploited properly. Vietnam is an agricultural country with Red river delta triangle whose distance from Viet Tri to gulf of Tonkin is 15 thousand kilometers. Over 8,000 years ago, this plain which ran to Hainan island called Nanhailand and Sundaland was Indochinese Peninsula extending to Indonesia. It was the period of marine transgression. Sea level rose high about 130 meters, which created gulf of Tonkin and separated Hainan Island from the plain in Northern Vietnam and Ca Mau cape from present-day Indonesia.²¹

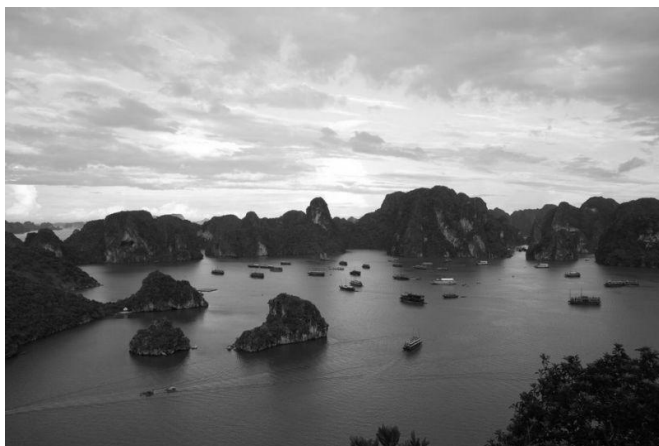
Vietnam has tropical monsoon climate, considerable moisture and copious amount of rain. Annual rainfall is substantial in all regions ranging from 120 to 300 centimeters, which causes flood in some places. Vietnam is a tropical monsoon country of lowlands, mountains, and densely forested highlands in Northern and Central Vietnam. Northern Vietnam has 4 distinct seasons: Spring, Summer, Autumn, Winter. Winter begins in September and ends in December. The coldest months are December and January and the coldest place is Sapa whose temperatures go down to 5°C, it is 37°C in summer. The hottest month is April and its most temperature reaches to 37°C.²²

²¹ Stephen Oppenheimer: "Eden in the East: The Drowned continent of South-East Asia."

²² Vietnam Wikipedia.



One pillar Pagoda in Hanoi



Hạ Long Bay

NORTHERN VIETNAM

Red river delta triangle is a long-standing place of residence for ancient Vietnamese extending from the apex of Viet Tri triangle to near gulf of Tonkin. Red river is 1,200 km from Yunnan to northern Viet Nam and its junction is Lo river and Da river of giant alluvium of 500 million cubic meters every second. In rainy season, its flow increases 60 times, which makes its people embank and repair annually but sometimes dyke rupture occurs and flood reaches to 14 meters. On the other hand, alluvium accumulation makes Red river delta triangle more fertile for wet rice fields and it encroaches about 100 meters on the sea annually.

Highlands in the east and west of the northern Vietnam extend to midland with many high mountain ranges. Therefore, they are called 'Ten thousand big mountains' which are densely forested all year round. Fansipan, at 3,142 meters in the Hoang Lien Son range, is the highest mountain in Vietnam. Mountain ranges in northern Vietnam running to gulf of Tonkin create the wonder of the world 'Ha Long Bay.' Plains in northern Vietnam ran to Eastern coast of Hainan island over 8,000 years ago. After marine transgression, sea level rose high, which created gulf of Tonkin and separated Hainan island from present-day plain in northern Vietnam.

In 1010, the emperor Ly Thai To relocated the imperial seat to Dai La citadel and named it Thang Long 'the soaring dragon' where it became the capital city of Ly dynasty. Until 1831, Minh Mang emperor of the Ruan dynasty renamed it Ha Noi. It is a city representing a thousand years of civilization of Vietnam.



Ngo Mon Gate Hue city



Cam Ranh Bay

CENTRAL VIETNAM

Himalaya mountains extend in the direction of southeast across Yunnan and separate northern Vietnam into two regions: northwest Vietnam and northeast Vietnam. In central Vietnam, these mountains horizontally branch the area into narrow plains before reaching the sea. The local denizens call it “Hoanh Son” Horizontal Mountain with beautiful sites such as Hai Van Pass, famous Bach Ma mountain of row on row of mountains, Son Tra Peninsula, Nha Trang sandy beach, etc. To the west of Horizontal mountains range is a plateau of 51,800 km² with rugged mountain tops, forested highlands covering 22% of the forestal area of the country. Under French domination, basalt plateau of 51,800 km² is called Liangbiang consisting provinces such as Buon Ma Thuot (Darlac), Pleiku, Kontum, Phu Bon, Quang Duc, Lam Dong where most residents are highlanders of various ethnic groups: Rhadé, Banhar, Churu, Kaho, Ma, Stieng, etc. The plateau gains a reputation for Liangbiang mountain and Da Lat city are very beautiful scenic places. Other spots like Hai Van Pass, Da Nang seaport (Touranne), and Cam Ranh bay are well known to tourists.

Particularly, the imperial citadel of Rhuan dynasty with unique and ancient-styled architecture of sweeping roofs and curved knives has been listed by Unesco as a World Heritage Site. Opposite the scenic views, Central Vietnam undergoes harsh weather, and the local people repeatedly suffer great difficulty for survival. They have iron will to stand many hardships and challenges like storms, drizzles, flood, monsoons that cause great damages to the crops and commerical activities.

Horizontal mountains range divides central Vietnam into pieces: a region of narrow plains. Valleys of Ca river and Ma

river are the most considerable plains where ancient Vietnamese lived, and Dong Son Culture has still remained the vestige of “Bronze Drum Civilization”, a characteristic of Vietnamese. Quang Nam, Quang Ngai, Tuy Hoa, Binh Dinh were famous for Sa Huynh culture of Champa.

SOUTHERN VIETNAM

Southern Vietnam, with two seasons: rainy and sunny, where Saigon city, formerly name Ben Nghe, is noted for being easy to come, hard to leave. It is the good land of warm climate and nice people; a one-time stopover of Expanding Southern Vietnam. The Mekong river delta is a vast expanse of land of 40,000 km² about 3 meters above sea level. It is a low ground with tangled systems of canals and trenches, full of swamps, immense rice fields, and is the biggest granary in the world. Every year it delivers a huge amount of alluvium, averagely about 1 billion cubic meters. The local denizens usually call this delta South Western Vietnam where there are verdant orchards of all kinds of delicious fruits all year round.

With the length of 4,500 kilometers which starts from the Tibetan plateau the Mekong river is one of the 12 longest rivers in the world. It flows through China's Yunnan province and along most the boundary between Thailand and Laos. Reaching Cambodia the Mekong river goes into Phnom Penh, then into the territory of Vietnam, covering a distance of 230 kilometers long. Here it branches into two: Tien Giang and Hau Giang, where these two branches diverge into nine estuaries, where it is called “Cuu Long” Nine Dragon river, which it is affectionately called a mother river. A branch of Tonle Sap lake flows into Mekong river in Phnom Penh and forms a large freshwater lake which is also known as Sea lake. Thanks to this vast lake, in rainy season, water flows

into the lake of 10,000 km² to regulate water level flooding water off the Mekong river delta. Previously, Mekong river valley extending to Malaysia, Indonesia and Australia was called Sundaland by researchers. About 8,000 years ago, sea level rose over one hundred of meters, which separated Australia and Indonesia from Sundaland continent as of present.

Southern Vietnam, with two brilliant cultures of Oc Eo and Funan, was once considered good land with mild climate of rainy and sunny seasons. Temperature of 2 seasons has a few degree differences, which ranges from 21°C to 28°C. Land is fertile and Vietnamese Southerners are meek and sincere. Ha Tien Province of southern Vietnam is famous for its civilized landmark with “Tao Dan Chieu Anh Cac”²³ by Mac Thien Tu from 1736, and even Thuan Hoa doesn’t have.²⁴

²³ The Tower of Coterie Provoking Literature Figures

²⁴ Mac Thien Tu, a son of Mac Cuu, who lived in Viet Dong Province (Guangdong), ran to Ha Tien to ask The Nguyen Lords to settle. The Nguyen Lords appointed him as military governor of Ha Tien. Formerly, the Mac family was ancient Vietnamese in South China. When Manchuria invaded China to build Qing Dynasty and brought all his family to Vietnam for his ambition of restoring national sovereign.



Ben Thanh Market Saigon



Ha Tien Sea

VIETNAMESE NATION

The entity of Vietnamese race today has undergone a long and complicated process. Previously, anthropologists and prehistoric archaeologists believed the Vietnamese were Indonesian, a member of Southern Mongolian race. Anthropologists and anatomists found some Indonesian characteristics in the physique of today's Vietnamese such as height, blood composition and the appearance of round skull. E. Patte, a French archaeologist, found Indonesian characteristics still retain in the skull. Researchers also recorded Indonesian factors found in not only Highlanders people in Central Highlands but also in the Muong, Tho, Man peoples in North Vietnam highlands. On the other hand, prehistoric archaeologists also affirmed Indonesian race existed in our country from the Stone Age and they played an important role in the formation of ancient culture from cultures of Hoa Binh, Bac Son to Phung Nguyen, Dong Son, Sa Huynh and Oc Eo.

According to these anthropologists, the combination of races in the middle of Stone Age formed Hoabinhian belongs to Southern Asian race. Vietnamese are typical for Southeast Asian people in mainland and islands with the following characteristics: straight black strong head hair, scarce body hair, rather flat nose, wide nose index, black eyes, some single eyelids called Mongolian Epicanthus eyelids, rather high cheeks, wide oval face with index of 49.9, middle-sized body build, agility, and yellow skin, in general. The modern Vietnamese have short head and round skull like the Southeast Asian called generally Southern Asian anthropological type that anthropologists called Indonesian that means Hoabinhian=Protoviets.

Prehistoric archaeologists took measurement of skull of inhabitants living in the highland at Malaya foothills 6,000 years ago and found that it is accurate to call these dwellers Malaysian. After seawater receded about 5,500 years ago, these inhabitants migrated to valleys of Yellow river and Yangtze river, whom authors of the old book of Chinese called Baiyue (Malayo-Viets).

In 1962, J Coedès, the director of the French School of the Far East, announced results of measurements of skull and its capacity of the Vietnamese as follows:

- Vietnamese's skull is round type (Brachycephaly).
- Average skull index: 82.13.
- Skull capacity: 1341.48.

Skull indexes of Northern Vietnam, central Vietnam and southern Vietnam as follows:

- Skull index of Vietnamese Northerner: 82.49.
- Skull index of people in highlands: 82.85.
- Skull index of people in central Vietnam: 82.14.
- Skull index of Vietnamese Southerner: 81.76.

Based on the result of skull index of minority ethnic groups in highlands in northern Vietnam such as Thai, Muong, Man, Tay, Nung, Tho, and Thuong in plateaus in Central Vietnam and that of the Vietnamese, which is only different within 2 units. Prehistoric archaeologists concluded all Chinese Southerners and Southeast Asian people in mainland and islands such as Thai, Laotian, Cambodian, Burmese, Malaysian, Indonesian, Philippine, Singaporean

were of the same race because they had the same average skull index of 82.48 and the same round skull.²⁵

Prehistoric archaeologists said that the Chinese (Han clan) have long skull, whose capacity is 1440 and average skull index is 76.51 whereas Southerner Chinese's average skull index is 81.22. According to Anthropological definition, if the difference of skull indexes two races are over 2 units, they are 2 different races. Therefore, Viet clan were completely different with Chinese (Han) and same with Chinese Northeasterners and Southerners. Chinese Southerners used to be ancient Vietnamese who were ruled and assimilated thousands of years by Han clan.

Although the ancient Vietnamese were forced to live as Chinese life style, they still kept their habits and customs; therefore, they never became Chinese. Indeed, we have to say exactly that Chinese Southerners and Chinese-Vietnamese in Cholon (Chinatown) are Vietnamese-Chinese. On the other hand, according to the latest and most persuasive results of research and analysis of genetic code structure, it once again affirms that Viet clan and Han clan are 2 different races and Chinese Southerners, Vietnamese, Southeast Asian people and the indigenous peoples of the Americas originated from Hoabinhian of Protoviets race, (i.e. Malayo-viets 'Baiyue'). The persuasively scientific fact refutes all misconception ever.

²⁵ G Coedès: *Les Peuples de la peninsula Indochinoise*, Paris 1962. Binh Nguyen Loc "The Malay origin of our nation," Bach Boc Publishing House Sai Gon, pages 446-449.



Vietnam Girl



Thai Girl



Nung Girl



Hmong Girl



Muong Girl



Chăm Girl

THE VIETNAMESE

The Vietnamese live on agriculture. They grow rice, use chopsticks for lifting food to the mouth. Their stature is smaller, slender and fairer skin than that of the Han nomads. The Han nomads in the northern part live on horseback. They use hands to eat meat, and their common diet is mainly of dumplings made of barley. Although the Vietnamese have a slim body, they are very firm and fast. Their face is bony with sharpness, high and broad forehead, black eyes, dark beard and hair, medium nose, yellow skin. Since they live near the equator and frequently expose to the sun, their skin usually tanned with sunburn, especially men. Women's skin is fairer and nicer than men.

At the beginning of King Hung, the ancient Vietnamese lived in house on stilts to avoid predators. Men had short hair or gather their locks into a bun. Their clothes were a loin-cloth to walk easily in the woods. The ancient Vietnamese in the coastal plain made their living on rivers. Women wore skirt, shirt and covered their head with a shawl. Vietnamese people wearing shirt with buttons on the left is the separated identity of Vietnamese people that is different with Chinese; women dressed the four-panel traditional dress, worn the flat palm hat with fringes, kerchief and making house on the ground.

Today, Vietnamese people wear Western clothes, woman's fashion is in accordance with modern style, but they still keep the traditional dress “ao dai”, men still wear the national clothes traditional dress and ready-to-wear turban in the occasion of holidays and Tet in accordance with Vietnamese tradition.

VIETNAMESE CHARACTERS

Vietnamese are gentle, always optimistic, and dutiful to their parents, faithful to their spouse, loyal to their friends, open, hospitable, and benevolent. They love, protect and help people in misfortune or in destitution, and especially treasure friendly relations between teachers and students, politeness and sense of decency.

Vietnamese are fond of learning, intelligent, creative, and clever with their hands, eager for progress, quiet, mature, honest and reliable. Nevertheless, Vietnamese have much ambition, naturally diligent, miserly, and eager for gain. Vietnamese are intelligent but sly, often disparage and envy of others.

As agriculturalists living in the coastal plain regions of East Sea, they have high spiritual life. Their life inclines toward sentiment and romance, and they love letters and arts, Tet holidays, festivities. Vietnamese are naturally spontaneous, young, optimistic, and always have a smile on their lips; therefore, foreigners respect them for their affability and hospitality. If compared with other peoples, Vietnamese are second to none but because of their individual heroism and a little arrogance, they don't have solidarity in peacetime.²⁶ In

²⁶ Three foreigners run their business harmoniously, therefore their country makes more and more progress while three Vietnamese don't, three of them have inharmonious conversations and no one tolerated anyone else due to their envy at others' capacity. In the world, almost just Viet clan has the same ancestor called as national ancestor. To symbolize a spiritual conception, our ancestor reversed into fatherland, which no peoples had. French use the word "pays" or "l'état" for country and "patrie" for fatherland. An American uses country and fatherland, while a Vietnamese has many words for them. "Nuoc nha" (country) sounds beloved and shows our own concept. If it is reversed,

addition, quintessence sometimes becomes cunning, slyness. They often like to show off, tease, and ridicule others...

During the history, Vietnamese always confronted with Han Chinese's invasion for survival; therefore Vietnamese had high patriotism, readied to sacrifice their life death is as light as a feather, and readied sacrifice their property to fight against invaders. The book of Tuy Thu Geographic Book by Chinese read: *"From 'Five Mountains range' to the south, Nanhai (Guangdong), Jiaozhi was a hub of commerce, because they lived near sea and there were a lot of rhinos, elephants, tortoise-shells, gold and gems, and precious pearls, traders were rich. They were fierce, prone to pick a quarrel. It was old custom of people with family name of Ly (ancient Vietnamese) to gather their hair into a bun and sit in straddle (squat). They were straightforward and reliable. Ethnic minorities were brave and independent. They loved riches, disregarded the death, just cared about wealth, and lived (in a house on stilts) next to mountainsides, farmed industriously, made securities by wood engraving, and kept their promises. These were Vietnamese's normal characters. The father's job was different from that of the children. If the father was poor, he would live with his children. All other elders in the Ly families were the same. They casted big bronze drums, and*

it means "The State." We also use the words "nuoc non," "giang son," "song nui," "son ha" for country. To express a specific concept of agricultural country, we usually connect "Son ha" (country) with "xa tac" (state) as Temple of Shennong, etc. The poem "Ballad of patriotism" by Phan Boi Chau, a revolutionary and strong-willed scholar, called sadly "Country soul" "Hey the soul, please go back to the country!!!" "Alas! For ancestor's legacy, blood sheds and life lost. There is a lot of blood shedding for fiendish persons, the flag with three color of Indochina (the flag bathed in blood of Vietnamese), it is shameful and painful, Shame for losing the country, it's unjust for the country. Hey the soul, please go back to the country."

after completion the casting, they hung a drum in the courtyard, held a wassail by inviting everyone in the area to come. The host offered the daughter of a family of authority or richness an honor to pick the drumstick and play it as an inaugurator. After beating the drum, the owner would name the drumstick "Thoa". It was their custom to make enemies by fighting. If wishing to fight, they would beat the drum, and then everyone would come. The person who had the drum was given the title of Do Lao 'Wrestling Senior' who would be admired by everyone. This tradition had existed long before. When Uy Da (Zhao Tuo) called himself Man Di dai truong lao phu 'Barbarian's Great Senior' or Da Lao for short whom was respected by the Ly families. Eventually Da Lao mispronounced as Do lao.'".

Viet books read, *"Vietnamese lived on waterways as if in mountains, boats and paddles were considered as vehicles and horses. Their moving as quickly as the wind. It was Vietnamese's character to determine to fight with fearless of death ...".* Especially, Vietnamese treat each other by sentiments between relatives or compatriots. They often address their neighbors as their relatives using the family's pecking order, such as sister "Tu" fourth, Uncle or Aunt "Tam" Eighth, Mrs "Ba" Third, Aunt "Hai" Second and called themselves as if their neighbors' offspring. Sentimentalism between compatriots derived from the legend of One mother of a hundred of children. Because all of them were born by one mother, therefore, their patriotism for Vietnam always associated with love for the race of the fairy and the dragon much more than other peoples. Paul Mus, a famous researcher of Vietnamese culture, wrote: *"Vietnam has many philosophers who had the depth of thoughts and concerns in meanings. The more we went into countryside and deserted villages, the more we found. This ideal society which Platon dreamed about existed in Vietnam long time ago".*

VIETNAMESE SPIRIT

Vietnamese legend symbolizes a lofty and beautiful philosophy of culture that is imbued with humanity, overflows with humanity and sentiments between compatriots or relatives through the symbol of A sac containing a hundred eggs from which a hundred children were born. From the compatriotic conception leading to love for country, race, and fatherland, all of them become the traditional and moral value of Vietnamese moral civilization. Henri Bernard Maitre gloried the beauty of Vietnamese civilization through the temple called as Temple of Literature. *“Temple of Literature is not used for praying or using magic, but it is a solemn place for gratefulness for national heroes, cultural celebrities, and Doctors having moral standards in order set for future generations’ memory to grasp as engraved lessons of proper behaviors.”*

For Vietnamese, worshiping ancestor is a proper behavior in spiritual life. In the old days, Vietnamese have attached much importance to moral principles; therefore, they often care about anniversaries of their relatives’ death much more than their birthdays. Nowadays, although young people care much about their birthday, they will not forget anniversaries of their relatives’ deaths. Worshiping ancestor is a Vietnamese religion showing proper behavior of Viet clan. Priest Cadière, a foreign process server, who came to Vietnam to carry on missionary work, said that *“Vietnam is a nation with high religiosity”*. P. Mus, a scholar and researcher of Vietnam, admitted, *“Vietnamese has a highly spiritual life. Vietnamese don’t work, but offer sacrifices and prayers”*. Indeed, foreigners were surprised that *“Each Vietnamese family is a house of worship. Every house has an ancestral altar in the middle of their house. In Vietnamese spiritual life, everything always overflows with sacredness. Worship,*

sacrifice, and funeral repasts are made with all their sincere hearts. This is a unique thing that is imbrued with the national character and overflows with humanity of cultural philosophy of Vietnam. Indeed, Vietnamese spiritual life exists not only in ancestral altar but also in their consciousness. Vietnamese don't attend ceremonies for privileges, but for payers as a priest with all sacredness of a religion". This shows the lofty and beautiful value in spiritual life of ancient Vietnamese.

Worshipping ancestor is proper behavior and lofty sacredness and is passed through the generations. It is this spiritual thing to contribute to preserve Vietnamese nation. The tradition of worshipping ancestor is no longer a custom or a faith, but becomes moral philosophy of Vietnamese nation. Worshipping ancestor is considered as ancestor's main religion of proper behaviors of Vietnamese which Nguyen Dinh Chieu, a patriotic intellectual in the 19th century, reminded all Vietnamese thoughtfully: *"Better be blind but keep the religion alive than having a good eyesight but not worshipping ancestor."* *"The father's deed to her child is like a great mountain, And the mother's care for her child is like a sourceful fountain. A filial child mustn't forget his parents' deed and care, instead. To compensate her/his parents' favor in return".*²⁷ It is a unique point of spiritual life of Vietnamese which is still passed to all Vietnamese today and in the future. Indeed, besides wretched and real life, there is still a deeply spiritual life imbrued with lofty, beautiful and realistic humanity. It is the spiritual life to create for all of Vietnamese

²⁷ Thai Son mountain is located at Hoa Duong in Tibetan Plateau after ancient Vietnamese removed to Shandong Peninsula and named Thai Son to the highest mountain in Son Dong. When Han Chinese occupied this residence, Bayue people had to remove to the South and Thai Son mountain was deeply ingrained in the Vietnamese consciousness, therefore the effort of a father is like a Thai Son mountain to recall fatherland formerly.

an easy, leisurely, and optimistic conception of life but to be willing to sacrifice their life for real independence, freedom, prosperousness, and happiness.

In the old days, Vietnamese ancestor chose The Fairy and The Dragon as our symbolic figures. Ancient Vietnamese had a common sense of community and would have a strong attachment to each other and live and die together with a sacredly spiritual faith that they are a member of the community and a child of The Dragon Father and The Fairy Mother. It was the common sense of the totem, the sacredly spiritual symbol for everybody to live with mutual love, protect and help through generations to become a sacred symbol and a soul of their life. It was the soul of our country which our ancestor called The sacred soul of rivers and mounts. The legend of the origin of our nation shows us that we were born from the same mother; therefore we have called each other same-wombed compatriots. We are brothers and sisters who were born from the same mother. We have the same national ancestor, Hung King, and from this conception, two words Mother Country have existed for thousands of years. It was a spiritual symbol engraved deeply on Vietnamese's memory. From the conception of same-wombed compatriots for Vietnamese, compatriotism usually associates with love for nation because we, of course have the same Vietnam Country, the same nation ancestor Hung King, and are the same descendents of The Fairy and The Dragon. This explains to foreigners that Vietnamese have an ardent love for the country and continuously have been fighting for independence including the struggle against nearly one thousand years of Chinese domination. Love for country and people have been showed through the history from its origins to the present day, which have made Vietnam country everlasting and Vietnamese immortal.



Muong dance



Folk song Quan Ho Bac Ninh



Hmong Festival



Chămpa dance



Bac Ninh Singer



Katê Festival of Chămpa

VIETNAM POPULATION

Presently, Vietnam's population is 90,549,390 persons living in 61 provinces and cities nationwide. There are nearly 4 million Vietnamese as communist refugees living overseas. Totally, Vietnam's current population is more than 94 million.²⁸ After the Geneva Agreement on 20 Jul 1954, Vietnam was divided into two. Each pursued its own political regime: the North made itself a Socialist state named the Democratic Republic of Vietnam (DRVN) with an area of 156,702 km² and a population of 17 million. By then the density was 108.48/km².

The administrative organization consisted of eight autonomous regions: Viet Bac Autonomous Region consisted of Ha Giang, Cao Bang, Tuyen Quang, Bac Kan, Thai Nguyen, Lang Son and Thai Meo Autonomous Region consisted of Lai Chau, Son La and an special Autonomous Region was Hong Quang. Besides eight remaining Autonomous Regions, 22 administrative units were called

²⁸ According to statistics of 2011 of Socialist Republic of Vietnam, total population is 90,549,390 domestic people) and near 4 million overseas people. Up to 2007, Hong Kong's population is 1,642,950 people, Cambodia's population is 600 thousand people, France's population is 250 thousand people, Taiwan's population is 200 thousand people, Australia's population is 174,200 people, Canada's population is 151,410 people, Laos' population is 100 thousand, Malaysia's population 87 thousand, Germany's population is 83 thousand people, The United Kingdom's population is 70 thousand people, The Czech Republic is 61 thousand people, Poland's population is 45 thousand people, Japan's population 42 thousand people, Russia's population 37 thousand people, China's population 30 thousand people, Africa's population 27 thousand people, Thailand's population 20 thousand people, Norway's population 19 thousand people, The Netherlands' population is 18 thousand people, Finland's population is 4 thousand (Vietnam Wikipedia).

provinces and cities: Hai Phong, Lao Cai, Yen Bai, Phu Tho, Son Tay, Vinh Phuc, Hung Yen, Bac Ninh, Bac Giang, Hai Ninh, Hai Duong, Hung Yen, Ha Dong, Hoa Binh, Ha Nam, Thai Binh, Kien An, Ninh Binh, Nam Dinh, Thanh Hoa, Nghe An, Ha Tinh and Quang Binh.

In the South, it was Republic of Vietnam of 174,289 km² in area and a population of 14,275,000. Average density was 82/km². The new capital was Saigon and 41 provinces, towns including: Do Thanh Sai Gon, Quang Tri and Thua Thien, Quang Nam (Hoang Sa Islands), Quang Tin, Quang Ngai, Binh Dinh, Phu Yen, Khanh Hoa, Ninh Thuan, Binh Thuan, Kon Tum, Pleiku, Phu Bon, Darlac, Quang Duc, Tuyen Duc, Lam Dong, Binh Tuy, Long Khanh, Phuoc Thanh, Phuoc Long, Binh Long, Bien Hoa, Phuoc Tuy (Truong Sa), Gia Dinh, Binh Duong, Tay Ninh, Con Son, Long An, Kien Tuong, Dinh Tuong, Kien Phong, Kien Hoa, Vinh Long, Vinh Binh, Phong Dinh, Chuong Thien, An Giang, Kien Giang, Ba Xuyen, An Xuyen (Ca Mau).

According to the Socialist Republic of Vietnam, Vietnam's population includes 54 ethnic groups in which Kinh Ethnic is majority, the remaining 53 ethnics including:

1. Kinh	55.900.244 Persons
2. Tay	1.190.342 Persons
3. Thai	1.040.549 Persons
4. Muong	914.596 Persons
5. Khmer	895.299 Persons
6. Nung	705.709 Persons
7. Hmong	558.053 Persons
8. Dao	473.945 Persons
9. Gia Rai	242.291 Persons

10. Ede	194.710 Persons
11. Bana	136.859 Persons
12. San,Chay	114.012 Persons
13. Cham	98.971 Persons
14. Xo Dang	96.766 Persons
15. San Diu	94.630 Persons
16. Hre	94.259 Persons
17. Kơho (Kaho)	92.190 Persons
18. Raglai	71.696 Persons
19. Mnong	67.340 Persons
20.Tho	51.274 Persons
21. Stieng	50.194 Persons
22. Khơmú	42.853 Persons
23. Bru Van Kieu	40.132 Persons
24. Giay	37.964 Persons
25. Kơtu	36.967 Persons
26. Gie-Trieng	26.924 Persons
27. Ta Oi	26.044 Persons
28. Ma	25.436 Persons
29. Co	22.649 Persons
30. Choro	15.022 Persons
31. HaNhi	12.489 Persons
32. Xinh Mun	10.890 Persons
33. Churu	10.746 Persons
34. Lao	9.614 Persons
35. La Chi	7.863 Persons
36. Phu La	6.424 Persons
37. La Hu	5.319 Persons
38. Khang	3.921 Persons
39. Lu	3.684 Persons
40. Pathen	3.680 Persons
41. Lo Lo	3.134 Persons
42. Chut	2.427 Persons
43. Mang	2.247 Persons
44. Co Lao	1.473 Persons

45. Bo Y	1.420 Persons
46. La Ha	1.396 Persons
47. Cong	1.264 Persons
48. Ngai	1.151 Persons
49. Si La	594 Persons
50. Pu Peo	382 Persons
51. Brau	231 Persons
52. RMam	227 Persons
53. Odu	32 Persons

The Vietnamese people are consisted of 53 ethnic tribes in which Luo-Yueh Tribe in Chau Kinh is the majority, the remaining are 52 ethnic tribes whom we call minority compatriots.²⁹ In fact, they are one hundred Viet ethnic tribes of Bai-Yueh (Bach Viet) community. Today, there are only 53 Viet ethnic tribes in Bai-Yue community living in Vietnam country and the rest ethnic tribes in Bai-Yue community still reside in China now. Luo Yueh tribe is the largest with 55,900,244 people and the least tribe has only 32 people that we call as the minority community, as Viet ethnic tribes, such as: Muong, Thai, Nung, Dao, Tho, Hmong, Giarai, Kaho ... in the Great Bai-Yueh.

²⁹ In reality, we can't count the group of 900,185 Chinese-ethnic in Vietnamese family, although most of them are Vietnamese Chinese. Mistakenly, a statistic, produced by officials of the Socialist Republic of Vietnam dated 1 April 1989, said that Vietnam has 54 ethnic groups. This is a serious mistake. They should be all belonging to Vietnamese ethnic group but the lowlanders are majority and the highlanders a minorities. Is not, then how could they explain the former king An Duong Vuong in the far past and the contemporary party leader Nông Đức Mạnh, general secretary of the Communist Party and a Tay when both ruled the country?

VIETNAMESE IN THE EYES OF FOREIGNERS

It was Confucius, the master of all times to Han Chinese, admitted that Han Chinese were brutal and glorified the brilliant civilization, affirmed the superiority of Baiyue civilization as well as commended the Vietnamese great race in the south. Confucius wrote in the book of Doctrine of the Mean that *“Tolerance, generosity and kindness, no vengeance against the immoral man: these are the source of power of the south, and it is the quality of a gentleman .. ! Wearing armor, riding horse, going to the battle field without fear of death: these are the source of power of the north, and it’s the strength of a bandit”*.

The Emperor Xian of Han dynasty, admitted our civilization that *“Jiaozhi was the land of civilization with many rivers, mountains, jewels, cultural objects and talented people...!”* Sima Qian, an orthodox historian of Han Chinese, admitted the truth that: *“Although ancient Vietnamese are called barbarians, in the beginning they made great merits to all peoples...”*. This proved that Han Chinese owed Vietnam clan a debt of gratitude for absorbing Bai-Yue civilization and then changed it into Chinese civilization. Tien Hy To, a historic mandarin of Qing dynasty, had a conception that although Great Han changed the contents of Abbreviated History of the Great Viet’, it was still admitted that *“Ancient Vietnamese were upright and honest”*.

During French domination, Couve De Pourville, a scholar and Governor of Indochina (Vietnam, Cambodia, and Laos) from 1921 to 1926, admitted the lofty and beautiful tradition of oppressed people as follows: *“We see here a self-contained civilization and everything was built long time ago. Arts and science, including national management, were well*

developed. Law, custom, religion, and literature were all completely expressed and reconcilable. After many centuries, they had been carried out harmoniously and more perfect. Vestiges of barbarousness no longer exist. The inhabitants of this nation used to live in an organized society while Western people still lived in the uncivilized condition. It is characters of Vietnamese such as loving their country, attaching to family, respecting ancestor, valuing justice, being fond of science, attaching much importance to sages and saints' words, loving race, respecting the right, hating luxury, being ungreedy for fortune, despising and hating force, being unfearful of hardship, being willing to sacrifice, etc. Vietnamese are all like that...".

L'aurroussau, a French scholar, researched in Vietnamese history and affirmed *"Nothing wins Vietnamese's strong vitality"*. Buttinger, a Western historian, also admitted the unlimited vitality of Viet clan *"Since the Chinese defeated and dominated the Vietnamese, Chinese culture couldn't penetrate the Vietnamese."* It not only didn't penetrate, but also made Vietnamese's fight more fiercely to assimilate the ruling people but not be assimilated by the ruling people as Paul Mus, a Vietnamese researcher, wrote: *"From founding the State, all core things of Vietnamese history were antagonistic sense which was combined strangely by one side, a strange assimilation capacity, and other side, will of undaunted struggle of a people who would never submit although they lost, and were dispersed and conquered. Over one thousand years' complete in-corporatedness into China, from the 2nd century BC to the 16th century AD, instead of making Vietnamese exhausted, they made Vietnamese more powerful... Vietnam has many philosophers who had the depth of thoughts and concerns in meanings. The more we went into countryside and deserted villages, the more we*

found all these. This ideal society which Platon dreamed about existed in Vietnam long time ago.”.

Recently, American Institute for Social Research has identified 10 basic characteristics of the Vietnamese, as follows:

- First, they are hardworking but easy to satisfy.
- Second, they are smart and creative to cope with short-termed difficulties, but lack long-termed and active reasoning abilities.
- Third, they are dexterous but hardly pay attention to the final perfection of their products.
- Fourth, they are both practical and idealistic, but don't develop either of these tendencies into theories.
- Fifth, they love knowledge and have quick understanding, but hardly learn from the beginning to the end of things, so their knowledge isn't systemic or fundamental. In addition, Vietnamese people don't study just for the sake of knowledge (when small, they study because of their families; growing up, they study for the sake of prestige or good jobs).
- Sixth, they are open-hearted and hospitality, but their hospitality doesn't last.
- Seventh, they are thrifty, but many times squander money for meaningless reasons (to save face or to show off).
- Eighth, they have solidarity and help each other chiefly in difficult situations and poverty; in better conditions, this characteristic rarely exists.
- They love peace, and can endure things, but they are often not frank for sundry reasons, so sacrifice important goals for the sake of small ones.
- And last, they like to gather, but lack connectivity to create strength (one person can complete a task

excellently; 2 people do it poorly, and 3 people make a mess of it).

Are these characteristics truly reflecting the Vietnamese identity and nature? I am afraid not. Phillipe Devilière, a scholar, historian and key author of an encyclopedia published in Paris, together with over 50 other scholars from Europe and USA, once worked on the column of Vietnam. Danielle Emeri, a scholar among the group, put a question and answered himself: *“What is Vietnamese history? It is an unending struggling for the existence of the nation.”*. To that question, Phillipe Devilère affirmed: *“Undergoing through over four thousand years of history, Vietnamese proved their transcendent vitality. During ten centuries under the Chinese domination, Vietnamese still preserved the national character and continuously rose to drive off invaders who thought that they could defeat this nation by their strength. The history put forth their strong faith upon their nation, and they proved their resisting capacity, creative mind, patience and able adaptation towards all the most hash struggles, even the most unequal struggle... The Vietnamese are proud of their past. They honor great figures who have beautified the pages of past and present struggles. Disregarding far or near, their spirit always exists everywhere in Vietnam and affects the present and the future strongly. The country of Vietnam has an important and strategic position in Southeast Asia and a long history which are more than Western countries such as France, The UK, Spain although the two words “Viet Nam” is still new to them.”*.

Vietnam has a woeful and majestic history with ups and downs of national destiny. Vietnam has a long history in the true sense of the word, Vietnam is the first cradle of planting wet-rice in the world and also the cradle of sea exploiting, fishing and going out to the sea, and they crossed oceans

before Christophe Columbus thousands of years ago. Knowledge of ancient Vietnamese developed highly from ancient times. Ancient Vietnamese knew calendars, casting bronze boats, melting iron, digging irrigation canals, melting glass, making compasses, and discovering biology before many Western countries. However, Viet clan was honest and pacifist agriculturalists, therefore Han Chinese nomads invaded them and drove back them to the south and their territory is the S-shaped strip of land today.

Evolutionary history of the nation is never a straight line, instead it is full of ups and downs and difficulties and challenges. According Arnold Toynbee, a historian, Vietnam's civilization was one among the oldest ones, together with the Chinese, Indian, Greek, or Roman civilization of mankind existing till this day. Arnold Toynbee also affirmed that *"If lacking pressing requirements and that nation must know to considerably use the capacity of reversing the situation, they would have no conditions to show all their strength and creation. Because of meeting proper requirements before challenges and applying all considerable capacities to reserve the situation, they recorded great cultural achievements and created those nation abilities."*³⁰

We are proud that we have a long history of five thousand year's civilization and a nation with the fiercest vitality. Although going through nearly one thousand years of slavery,

³⁰ A Study of History, Vol. 1: Abridgement of Volumes I-VI by Arnold J. Toynbee (Dec 10, 1987).

In this publication, we call mainland China Tàu as we used to do and the Chinese nomads Han because Han dynasty is known as Pax Sinaca as Chinese historians have been proud of, the Chinese in the northernmost=North Chinese and in the southernmost=South Chinese. Abbreviations TQ for China, VN for Vietnam.

we still were able to gain independence to exist forever. In the world, there might not be another nation experiencing such challenges and difficulties much more than Vietnam. The history has proved that our nation has resisted successfully all the pressures and challenges it has had to encounter in each epoch and has been able to stand up for its own existence to this day. From the founding epoch of the State to present, historic achievements originated from our own morality and traditions during the past five thousand years' civilization have made Vietnam an unbeatable country. The traditions of national loyalty and loving the race of 'The Fairy and The Dragon,' have written out a brilliant and unique history in the history of mankind. Vietnamese history from legendary history to realistic history was an immortal epic and its declaration of independence was written in blood of many Vietnamese generations as proclaimed before mankind by the famous General Ly Thuong Kiet:

*The South nation resides the Southern people
This fate is written in "the book of heaven"
By none reason you invade this soil
As said you will suffer a vanquishable destruction!*

CHAPTER II

ORIGIN OF THE NATION
THE LEGEND



Dragon

Each people always has its legendary origin prehistory. It is an epic poem of national pride. Blaga Dimitrova, a poetess, as well as many other foreign scholars, are surprised and admire, when doing research on Vietnamese history: *"A nation with an undistinguishable mix made up of legends and reality."* Indeed, although the Fairy and the Dragon, the legend of origin of the Vietnamese nation seems fantastic but overflows with reality and humanism of Vietnamese humanitarian traditions. Vietnamese, innocent babies up to old men/women, from learned men to farmers, all of them heard about the legend of Hong Bang family, about 'The Fairy and The Dragon' at least one time in their lifetime, the legend of origin of their nation. As Vietnamese, we are very proud of this legendary origin of The Fairy and The Dragon referring to a beautiful love story of Father Luo and Mother Ou (Au) which was in the beginning of founding the Vietnamese State.

During Le dynasty, Ngo Si Lien, a historian, officially wrote about the age of Hung Kings in Complete Annals of Dai Viet (1697). His conception for writing history was to *"Examine the origin of tumults and the art of putting down a revolt and to give out advice to the general public."* Ngo Si Lien just wrote about the period of Hung Kings in an addendum, not officially in history book in order that the future generations knew the origin through research works to explain the origin of the nation. Ngo Si Lien wrote *"Our country The Great Viet was located in the south of Ngu Linh mountainous range, Gods clearly divided territory into The south and The north. Our forefathers were children of Shennong. They were created real kings, therefore, our forefathers altogether with Northern Dynasties were kings to rule the south."* Hong Bang was recorded in Complete Annals of the Great Viet as follows *"Formerly, De Minh, the 3rd generation of Viem De or Shennong, father of De Nghi."*

*De Minh made royal errand in the south to Ngu Linh mountains where he met a fairy and married her. Their son was an intelligent boy of holy smartness. De Minh loved him very much and wanted him to succeed him to the throne. Loc Tuc refused the appointment and ceded it to his elder brother. De Minh conferred De Nghi, the first-born son to succeed to the throne and rule the north, and appointed Loc Tuc a king to rule the south, which was called Xich Quy. Kinh Duong King married the daughter of Dongting King. The couple had a boy named Luo Long Quan whose alias was Sung Lam. The latter became king who married De Lai's daughter, Ou (Au Co). This very mother gave birth to one hundred eggs that became the ancestors of Bai-Yue. One day, the king told Ou that "I am a descendant of the dragon, you of the fairy. We are incompatible like water and fire and can't continue in harmony. So, we should part, fifty of the children will follow their mother to the mountain, the rest will follow their father to the south (some books say The Sea).. The eldest son was conferred as Hung King to succeed to the throne."*³¹

When on the first time the legend were told, it seems unreal and fabulous but if we put ourselves into pristine thousands of years ago, we will understand how our ancestors lived and thought in Ancient Era? Hence we can understand what our ancestors like to convey us their messages through the history and stories. How hundred eggs can hatch hundred people? Ou Yue branch of ancient Vietnamese peoples chose sacred object as the bird, therefore mother Ou could bear one hundred eggs. Vietnamese's phoenix flies in the direction of

³¹ Ngo Si Lien: Complete Annals of Dai Viet Social Sciences Publishing House (NXBKHXH) published in 1993 and translated from the printed copy of Official Imperial Cabinet Edition of the 18th year of Chinh Hoa (1697). The original of Official Imperial Cabinet Edition is archived in the library of Paris, The French School of The Far East.

the sun, which expresses Vietnamese's conception of migrating to the east, to the coastal areas. On the other hand the bird flies into the sky, which connects to the image of mother Ou, the fairy.

Each nation has a unique legend with a special nuance designed for this nation. Even civilized nations have also a symbolic animal representing their origin, such as the elephant for the Indian in India, the tiger for the Chinese, the Gaulois cock for the French, the lion for the people of the UK, the eagle for Americans in the USA. Americans in the USA and French use the eagle and the cock on their coat of arms. According to the rule of historiography, History is a record of events occurred chronologically. Legendary is history accompanied with the spirit that deals with the ideal effects which are represented by popular originative symbol. This symbol has hidden in the spiritual life of a nation as in the legend of the Fairy and the Dragon. The figure of mother Ou is symbolized in form of a bird which Viet clan worships. It's the bird that enables her to bear one hundred eggs. The symbol has nothing to do with a woman's womb but it also refers to the essence of being compatriots who have come out of the same womb of mother Ou.

Legendary is not necessarily that hundred children must be exactly this number but it means a lot. All of these facts were well described in Chinese ancient bibliography that mentioned clearly about Bai-Yueh community. This is the most important proof providing a historical truth of this legend we thought it was fabulous and unreal. Nowadays, no one can deny the value of legendary which might be regarded as folk history. It is sometimes more valuable than that written by historiographers under regimes of dictatorship. Beaudelaire, a famous French poet, affirmed the power of legend because it is "*Compact history of that nation*". When Victor Hugo, a

great French writer, wrote 'The Legends of the ages' he found the origin and exploited legends in the old days because in his opinion, it was *"The history is listened to at threshold of legend. Legend is fictional partially but not falsified."* Indeed, legend itself is not history written year by year, but it is so real happened. It reflects real meanings of raw history which were put in the form of legend to pass through the generations. A philosopher said *"All philosophic civilizations as well as human knowledge are hidden in legends and folk history."* The problem is we have to understand profound thoughts and deep spirits hidden in pristine images. *"All thing were already mentioned in legends, the problem is we have to understand"*. P. Ricoeur said. According to Carl Jung, a philosopher, *"Legend contains the most real historical meanings, because legendary characters are products of many thoughts of the Age, which were created and shone but until the future generations, it will be expressed by explanations."* Jung also said *"Legend is the live religion of a nation."* Wallace Cliff's opinion is impressive, *"If a nation loses its legend, it will lose its connection to the origin of its ancestors and lose the base for building the future of that nation."* Indeed, Laurens VA de Post considered legend the most sacred heritage because it express national spirit at the highest level. Micia Eliado also said *"Legend is the most valuable property because of its typical sacredness and brings alive meanings to the nation."* History proved judgment of Carl Jung *"If a nation forget its legend and although it is the earliest civilized nation, it will be ruined sooner or later."*

In mankind's history, many communities couldn't exist for a long time because they didn't have legend, an origin of its nation. Legend is the most sacred and valuable heritage bequeathed to generations. Legend is a means of existence connecting the past origin with the present and future generations. It's the invaluable property recorded inner

feelings of the ancients during movement of history. Indeed, the legend of the fairy and the dragon dwells deep in the innermost feelings of ours and becomes a live religion of Vietnamese. With method of operations and researches in legend field, it is necessary and right for us to look into the legendary history to identify the origin of our race through our inheritance from the ancients. Careful attitude and a scientific method of work would dictate that we don't have right to impose our present thoughts on the thoughts of ancients. We have to put ourselves into the situation at that time for a thorough understanding of 'A live history of the folk. On one hand, we have to reject legendary factors and fictional details and on the other, if we put ourselves into the social environment and spiritual life of the ancients, we would reach the deep understanding the primary essentials, the utmost quintessence hidden in the legend, of course, after analyzing, comparing and facts finding through the history and assorted proofs of archaeology, linguistics, ethnic groups and races.



The Toten Dragon-Fairy of Viet clan

MESSAGES

FROM A HISTORY OF THOUSANDS OF YEARS

When doing research in history of the Vietnamese, many foreign scholars were surprised at their past and admiring this people. Their nation has an undistinguishable mix of legend and reality. Although each nation has its legendized history showing its national pride with epic, the legend of the fairy and the dragon of origin of Vietnam seems fantastic, and it overflows with realism and humanism embraced in Vietnamese humanitarian traditions. The legendary history The fairy and The Dragon is the pride of Vietnamese. As for us, the Vietnamese, none of us hasn't heard about the legend of Hong Bang family at least one time in his life. Indeed, none of us doesn't know the origin of The Fairy and The Dragon with a beautiful love story of Father Luo and Mother Ou marking the dawn of the founded state.

Since Ngo Si Lien based on the story of Hong Bang family in the book Odd stories in LingNan to write about Hong Bang period in his Complete Annals of the Great Viet, it was the first time the legend of the fairy and the dragon, the origin of Vietnamese race, was written in our history. Vietnamese legend doesn't have unreal legend of fanatic deism or extreme personalism which made people self-satisfied that just people have made everything. It's just that rationalism leads to the conception of dictatorship of the western. Vietnamese legend doesn't have thrilling legend as that of love of unreal heroes or the beauty of India. Vietnamese legend doesn't incline toward supernatural strength of muscles. Nor does it worship secular gods as God Ouranos who is incestuous and immoral, God Baccus who is interested in wine and women, Goddess of beauty, Venus, who is sensual, trade God, Mercury, who hold a bag of money in one hand and chisel on the other hand as in the legend of Greece and near Eastern countries.

It must be correct to say that old Vietnamese legend is exactly Vietnamese history, which was rewritten into legend, but in fact, it dignifies people with traditional humanism. Vietnamese legend loftily and beautifully puts up a traditional culture and philosophy that is not only imbursed with humanism overflowed with civilized human values, compatriotism through the image '*a womb of one hundred eggs hatching one hundred children.*'. The concept of compatriot leads to love for the country, race, and fatherland; all become traditional moral values of Vietnamese civilization.

Putting familiar unreal imagines of legend aside to try to understand deep meanings hidden in legend offers us the key to decipher the message of the Fairy and the Dragon to the generations in the old days. The legend of the Fairy and the Dragon by itself has explained truthfully the meaning of the historical events as follows:

DESCENDANTS OF SHENNONG

The legend of the origin of the Vietnamese is affirmed by the sources of Chinese ancient historical books which say that Shennong Clan inhabited in the north of Yellow river valley, until the period of Du Vong. Then they moved to the south to fight with Xi Vuu. In the end they were defeated by the emperor and died in Lac Ap. A descendant of Shennong in the south was Kinh Duong king, the leader of tribes in Chau Kinh and Chau Duong in the valley of Yangtze river. He founded the Yue State named Xich Quy. The legend told us Yue ethnic groups got along well with one another. Kinh Duong king's son was 'Luo' Long Quan, who married princess Ou, the daughter of De Lai, descendant of Shennong in the north. This marriage reunited the two branches of Shennong, south and

north in the Yellow river. It was a key factor of the issue. The lofty meaning of the marriage between Luo and Ou is to express the union of Shennongs, which the ancients wished tell to the future generations.

Sima Qian, author of a well-known series of Chinese history and representative of official Chinese historians, wrote that Emperor Hoang De, a leader of alliance of tribes in the central area of China, was the starter of Chinese history and did not mentioned about Fu Xi, or Shennong. Nowadays, Chinese study researchers all agreed that before Han Chinese invaded the central area of China, a group of people called Yi Yueh by had been in there for a long time ago. Today, all learned men of China such as V. K.Tinh, Wang Kwo Vu affirmed that all legends of ancient kings were not recorded in Oracle bone script during the Shang dynasty. If the emperor was the true starter of Chinese history, his name must have been written in oracle bone script in Shang dynasty. In fact, legend and name of characters of legendary history such as Fu Xi, Shennong were mentioned in historical books in the period of Spring-Autumn and Warring States, the prosperous period of Baiyueh. The group of modern education people promoted by author Guo Moruo officially abrogated the period of the 'Three Sovereigns and Five Emperors' belonging to China. Chinese history just really started from Shang and Zhou dynasties. Liang Qichao, a one-time famous politician of Han Chinese, admitted that Chinese history came to being just about 4 thousand years ago.

The period of Spring and Autumn was the renaissance of Yueh (Viet) clan with the rise of Bai-Yueh (Malayo-Viets), from Wu to Yueh proclaimed themselves kings, then Chu State leading 6 countries to fight against Qin to rule central area of China. During this period, Vietnamese legendary historical characters such as Fu Xi, Nuwa, Shennong, De

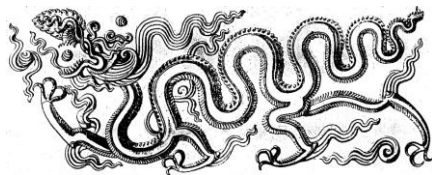
Hoang (Hoang De), Yao Shun, Yu of Xia dynasty of Yue (Viet) clan were highly mentioned. Confucius, the master of all times of China, also knew that, so he never mentioned Emperor of China, although Confucius affirmed to serve the Zhou dynasty. Recently, Eberhard, a famous scholar and researcher in Sinology, announced the truth that about 450BC, a historian appointed Emperor, a small God, in Shandong as the 1st king of Han Chinese. Shandong is a place of Luo Yue (Lac bo Trai) of Yue clan (Viet clan) which China ancient history called East-Barbarian Dongyi. Truly De Hoang God was a Vietnamese, but Sima Qian, a well-known historian of China, maintained that De Hoang was the creator of Han Chinese. To officialize this theory, Sima Qian reversed De Hoang's name into Hoang De as goes the Chinese lexical constraint.

All the above proofs clarified the truth of history and recovered objective truth of history that the character De Hoang were ancient Vietnamese, not ancestor of Han Chinese, as Sima Qian falsified. In fact, the period of the three sovereigns and five emperors saw Two Emperors: Fu Xi with family name Thai Hao who worshipping the dragon, and Shennong, family name Shaohao and worshipping the bird of the Viet clan.

The Five emperors: Emperor, Chuyen Huc Emperor, Coc Emperor, Yao and Shun Emperor were ancient Vietnamese. Ancient Chinese books read that kings of Wu and Yue were also proud to be descendants of Emperor and The Great King of Xia dynasty. Sima Qian wrote in The Records of the historian that Ancestor of Gouzian, the king of Yue in the period of Spring and Autumn, was descendant of King Yu. There is now temple of King Yu in Coi Ke mountain, Zhejiang province, China, where King Yu met vassals in the old days. 'The records of the historian' read the king of Chu

state admitted himself to be descendant of Emperor (Hoang De Hien Vien). Hung Dich who was given the fief in Chu State by Zhou dynasty was grandson of King Kinh Man, namely Chuyen Huc (or Xuyen Huc) who was ancestor of Xia dynasty. Ancient book read Chuyen Huc belonged to the family of Cao Tan-Cao Duong of Yue clan found in the story of areca nuts and betel leaves. De Coc who replaced De Chuyen Huc was grandson of king Shaohao belonging to Shennong who worshiped the bird representing for Ou-Yueh line (tradition of worshiping the bird) of Viet clan. Yao emperor belonging to the family name of Dao Duong was the younger child of De Coc and younger brother of De Chi. Because De Chi was weak-minded, vassals crowned Yao to be king who claimed himself Duong Yao.

This historical truth reversed all classical historical books of Chinese which were falsely written with the intention to distort the truth and mislead people's perspective for good.



Dragon in Ly Dynasty



Dragon in Tran Dynasty



Dragon in Le Dynasty

YUEH CLAN INHERITED YIN AND YANG PHILOSOPHY

The historical truth has proven that Emperor didn't begin China history that just begun from Shang dynasty and Zhou dynasty. Based on this truth, even the Chinese claimed that they had been the owner of the yin and yang theory long time ago, it was just an intentionally false representation. According to legend of the Fairy and the Dragon through words of father Luo and mother Ou, 50 sons followed their mother (Yin) to the mountains, 50 sons followed the father (Yang) to seaward, which showed compatible and incompatible theory, the core quintessence of Eastern philosophy. The incident affirmed that Yueh clan was inheritors of transform cycle of Yin and Yang theory from Fu Xi to Shennong. In the legend, father Luo told mother Ou: *"I am descendant of the Dragon, you the Fairy. We are as incompatible as water and fire. So we cannot continue to live in harmony. Now we should part, 50 sons will follow me to palace of the river god to rule over many places, and 50 sons will follow you to the mountains, but we will evr help each other! One hundred sons listened to the father's advice and say goodbye..."*

In other words, since the 3rd millennium BC, the Yue clan (Viet clan) has inherited the philosophy of Yin and Yang via father Luo's word. He divided the sac of one hundred eggs into 2 sets of Yin and Yang, which were both compatible and incompatible. They both are one, Luo (Yang) was the dragon in water, so he brought 50 sons to seaward (Yin), and Ou was fairy (Yin) brought 50 to the mountains (Yang) as theory of I Ching that everything has both yin and yang aspects which showed compatible and incompatible theory to be the quintessence of Eastern philosophy. The above truth affirmed Yue clan was the sole inheritor of Change Cycle of Yan and

Ying theory from Fu Xi to Shennong, viz Deity Emperor of Yue clan. This historical truth was affirmed in the ancient China history.

In the beginning of The records of the History it just mentioned two Emperors who was Fu Xi, Shennong and Five Emperors are Chuyen Huc, Coc, Chi, Yao and Shun Emperor. I ching chose 2 lots for 2 sacred animals, the dragon and the bird (fairy), the totems of Yue clan whose original work was of I ching. Until Zhou dynasty, King Wen of Zhou influenced by Vietnamese culture, renamed it Chou's I inclining towards divination or prophecy, not quintessence of transformation based on Yin-Yang philosophy, the universal outlook on life of Yueh clan (Viet clan).

BAI-YUEH COMMUNITY HISTORY OF REALISTIC LEGEND

We are at the threshold of the third millennium so whenever thinking about the legendary story of Dragon and Fairy, all of us would think that it is a mysterious story; something fabulous. Although we are proud of being children of the Fairy and the Dragon and at the simple thought about our origin, we become suspicious of the fact that we are descendants of the ancestor who came from an egg of a bird!

With all heart and attitude of serious respect, and with the legendary research methods to put ourselves into the historical circumstances in ancient times, implications in legend will make clear. This helps explain problematic common ground of the ancient times. In reality, most of peoples in the ancient time trust themselves in the hand of some god or gods who acted as protectors of all activities people did in life. Indeed, human beings once ate uncooked food, lived in caves, by then they felt themselves very tiny before nature and various mysterious power considered sacred. This practice lasted for a long time. As a result, a lot of the so-called legends came to being; each reflected the way of thinking of a people. Even at the end of the second millennium, when human being enjoyed a relative high civilization, they still worshiped their sacred things. For example: The Indians in India still worship cows. We cannot rely on the traditional practices of a nation to assess wrongly that society is less civilization, superstition or fabulousness. In contrast, the existence of worshiping of some ethnics proves the diversity and richness of the culture and tradition of each ethic. The problem is to understand the essence, the core of the representative character of Fairy Mum, as Jung said, *"Summarization of many meditations of the time to create the unique light must wait for the next generations to express by the natural argument and words."*

Once predecessors made legend Ou Mother as a Fairy, then Ou Mother could do everything that normal human could not do, that was to give a birth to one hundred eggs under the category of primitive beliefs, as well as the religion categories require to have total faith. Leaving it out about the matter of self-loved ethics to find out why Ou Mother could lay ‘eggs,’ we could see clearly the profound implications of our ancestors. Indeed, the concept of eggs is implied in the representative legend about Totem. The sacred thing of Vietnamese ethnic is to worship bird that is the leading creature among the four species: bird, fish, snake, and elephant. Therefore, Ou mother and the symbolic thing is bird and Ou mother gave birth to one hundred eggs, which in turn become one hundred children could be spiritually acceptable. That is a common trend exercised by many peoples in the world.³² In addition, the China's ancient history confirmed the existence of Viet Thuong from the Yao Emperor's time. Farmers growing rice have a high level knowledge of astronomy and have made a season and crop calendar for agriculture that known as agricultural calendar. Belonging to Great Bai-Yue tribe, Viet Thuong came to give Yao King of the northern Shennong a thousand-year-old tortoise. On the back of this tortoise were written the characters Khoa Dau whose style look like movements of tadpoles. This reveals Shennong in the north knew how to apply the revolution of the moon and the used of lunar calendar in agricultural production, that is still valid at present-day.

After Yao-Shun emperor came Xia dynasty, agricultural Lunar calendar was applied completely in everyday life; it

³² We were surprised that from ancient times our ancestors mentioned the conception of “Egg,” which after near ten thousand years, by modern medicine we have known that women have an ovary. When an egg ovulates and combines with a sperm, a baby is created.

was recorded in Xia dynasty books. It was the Viet's calendar calculating accurately the cycles of the moon. Scholar Le Quy Don in 'Van Dai Loai Ngu' wrote: *"The Yueh (Viet) calendar, or lunar calendar, calculates the orbit of the moon that predicts water movement as recorded on stone monument in Coi Ke, the capital of Vietnam during Cau Tien's time. This evidence stated clearly that the tide rise rightly complying to the moon cycle."*

The official historian of Great Han, Sima Qian, wrote about the formation of Viet Thuong country as follows: *"At the beginning of Western Zhou period (1143-770BC) Viet Thuong people pursued and chased Tam Mieu people, established country in the middle of Dong Ting lake and Phien Duong lake that called Ba Duong in the Southern of Yangtze river basin."* Viet Thuong country still existed until the king of Chu country named Hung Cu (887-877BC). In the Chu's history, it was recorded that Hung Cu (887-877BC) occupied Viet Thuong next to Phien Duong where the capital of Viet Thuong located between Phien Duong lake and Dong Ting lake. La Tat wrote that 'Lo Su' listed a number of groups in BaiYue: *"Viet Thuong, Luo-Yueh (Lac viet), Ou-Yueh , Au Khai, Au Nhan, Tha Au, Cung Nhan, Hai Duong, Muc Tham, Phu Xac, Cam Nhan, Thuong Ngon, Man Duong, Duong Viet, Que Quoc, Tay Au, Quyen Tu, San Ky, Hai Quy, Tay Khuan, Ke Tu, Boc Can, Bac Dai, Khu Ngo; all were called Bai-Yueh."* In Dat Chu Thu book, it identified Luo (Lac) to be Lo, and the book La Thi Xuan Thu explained Lo was Luo-Yueh. So, La Tat wrote that Lo Su was history of Luo-Yueh.³³ According to Dao Duy Anh, among Bai-Yueh groups, we saw

³³ We were surprised that from ancient times our ancestors mentioned the conception of "Egg," which after near ten thousand years, by modern medicine we have known that women have an ovary. When an egg ovulates and combines with a sperm, a baby is created.

many sub-groups of Duong Viet in the Yangtze river basin, Thuong Ngo group in the Southern Guangxi province, San Ly group (or Xa Ly) in the Southwest of Yunnan province; Ke Tu, Bac Dai were the district names in the Han time under Jiaozhi district. We could base on those locations to say that China's ancient history called that Bai-Yueh was Vietnamese groups that scattered across the south of China, in the west included Yunnan, in the south included land of the northern Vietnam, where records in history showed a vast area of area to the Southern Yangtze river, in the Southern Yangtze river and in the south of Ngu Linh Five mountains range.

Historians of China had thoroughly recorded Bai-Yueh groups in their Annals. History and Pre Han Book wrote: Dong Viet, Min Yueh, Nan Yueh, and West Ou. According to these records of Eastern Yue story, we know that East Yueh or East Ou in the Qin-Han time had seated their capital in Vinh Ninh, (i.e. Vinh Gia in present-day Zhejiang). Min-Yue was in Man Trung of Fu Jian area. Nan-Yue's capital was in Guangzhou, the then Phien Ngung in Guangdong area, West Ou in the south of Li river in Guangxi area. About Luo-Yueh group, the Post Han Book reveals that Jiaozhi districts and Cuu Chan used to belong to Luo-Yueh people, a branch of Yueh (Viet) tribe that populated in the Northern Vietnam. Also according to the ancient history of Han people, Bai-Yue peoples were groups that scattered throughout South of China, in the west including area of Yunnan, Si Chuan and in the south including North and Central Vietnam. Now that history books usually referred to the Southern Yangtze river, or Lingnan area, in the south of Ngu Linh range. Intentionally, China's history sparsely recorded the movements and locations these groups of Bai-Yueh. Only did Sima Qian's history record write thoroughly about Eastern-Yueh, Min-Yueh, Nanyueh and Luo-Yueh only.

China's ancient bibliographic records did mention the fact that the History was the establishment of nations in Warring States period and that what they referred Bai-Yueh would have been in area to the Southern Yangtze river. Sima Qian's history record was written very carefully about Eastern Yue, or U Viet of Yue king not only including Zhejiang, but also to Giang To area that was Chau Tu, home of the famous ancient Vietnam ceramics of Duong Viet branch. Viet nation seated it capital in Coi Ke. Ly Te Xuyen, author of Viet Dien U Linh wrote about Vietnam nation full of ups and down in the ancient time. It was the same time of Min-Yue in Fu Jian, Duong Viet in Jiang Xi, Lieu Viet in Gui Zhou, Kiem Viet in Yunnan, Quy Viet in Si Chuan, Nan Yue in Guang Dong, Ou Yue (also known as Tay Au in Guang Xi, and Luo Yueh co-existed with Ou Yueh across the South of China but mostly concentrated in Guangxi and in the Northern Vietnam now.

In other words, the actual history has explained the meaning of the strange story that Fairy mother gave birth to one hundred eggs, one hundred children, and eventually became one hundred Vietnamese tribes that the ancient Chinese used to call them Bai-Yue. Each tribe had a son as a leader which common people believe in the concept of one hundred tribes. This concept is the core message of our ancestors wishing to pass down to their offspring over thousands of years about the origin of hundreds of tribes as mentioned by Luo father. It is not only for an inspiration of mutual support among the Vietnamese, but also to nurture the spirit of solidarity and unification the Vietnamese ought to have for the power to restore the Vietnamese people's grandeur.

Folklore of the South of China and Taiwan about Phoenix bird, lord of Totem bird, was from the totem of Vietnamese people known as Saga of Bird Race against Epic of Heavenly

Horse of the Han-Chinese. This message clarifies the legend from dark corner that turned into a bright place; no longer a two-valued mismatch as it has been. Today, we are no longer surprised to find that our ancestors chose the bird as totem; two words of ‘Hong Bang’ itself means large. Flamingo is a heavenly goose, but ‘Bàng’ is heavenly swan; both known as Swan that implies large wings soaring in the blue sky. Pictures of birds are portrayed on bronze drums with the long beaks of water birds that researchers concluded that Southeast Asia is a major habitat of this waterfowl. It’s truly associated with agricultural farmers who are living near river, channels and lakes. According to Kim Dinh, a philosopher, flamingo is Vietnamese’s waterfowl that presents Yin and Yang Jiaozhi because it flies into the sky and on the water. Ou-Yueh tribe worshiped the flamingo that represents the agricultural civilization and Luo tribe worshiped Dragon in Bai-Yueh community. We ought to be proud of the race of Lac Hong (Luo-Ou).

Spiritually, it is more meaningful for the legend as bird flies up into the blue sky deriving an association with fairies in the heaven. The book Guangdong Neo-Language recorded that peacock of Vietnamese people and always flies toward the sun. The peacock is the legendary Phoenix bird that is regarded as the ancestor of all birds. The concept of Bird-Fairy-Sun attaches to the original beliefs of the agricultural farmers with the rice civilization of Vietnamese people. Besides that spiritual meaning, flamingo bird is a symbol of high will; it always flies high, beyond the blue sky, expressing the high will of Vietnamese people are always ready to sacrifice themselves for the nation, considering death is as light as a flamingo’s feather.³⁴

³⁴ Viet clan had a totem of the bird; therefore, they considered “death as light as a feather of Hong ‘color of the flamingo’ bird”, while Han

SOURCES OF ONE HUNDRED TRIBES

The fact explained the meaning of the unusual thing that Fairy mother gave birth to one hundred eggs and then turned out to be one hundred sons. Each son scattered all over the area to cut grass and set up separate hamlets that eventually become one hundred Yueh tribes, known as Bai-Yue in the China's ancient history. This reflects the concept of hundred different peoples or namely a hundred of genealogy trees coming from a sole source or ancestors or as common people idea says one hundred families of Vietnamese people in remote long time ago. Maliciously, the Han claimed this core concept to be theirs. In reality it was about the notion of unity derived from the legend of our nation founding ancestors' as they entrusted their intention in the legend to convey the old true history to generations down the line.

Traditionally, according to the definition found in Baiyueh Family Annal: “ *A family has its own ‘genealogical tree’, as well as a country its own ‘national annals’. Either one should be recorded clearly, so shareholders would be able to pass down to the successors. What is more, in national annals, there must be included all aspects in details of the country as a whole, like mountains and rivers, silk and satin and life after life. Every detail must be authentically; especially those in Vietnam history, civil affairs and acts of war ought to be*

nomads excelled in riding horses; therefore, they considered death as “wrapping the corpse in horse hide.” Thai Son Mountain: Thai Son Mountain is now located in Shangdong Province, China. If people compared the effort of a father with a Thai Son mountain, it was because Shangdong is residence of ancient Vietnamese which ancient Chinese history called “Lac Bo Trai or Tri.” From the period of Shang dynasty, Lac Bo Trai was driven off. They had to leave their ancestor's land for The south. Some of them ran to Korea Peninsula and founded the country of Cao Cau Ly or ran to Japan.

precisely entered due to the fact that Vietnam has been at war most of the time. The position of the country is very bright. Every generation's deeds must be recorded and passed down to the future generations.

First of all, such annals must begin from the ultimate ancestor who gave birth to the race of our country fellowmen, the root of thus genealogical tree, which has been deliberately passed over to us through all ups and downs of our history of thousands of years long. The beginning and growth is similar to that of a tree whose roots develop and grow downward to found a strong base a good source for all branches to flourish upward. In other words, we must count everything from "Three Kings country founders." Therefore, records must start with Hung Kings; they had mastered and controlled mountains and rivers with the blooming lotus map, counting from Kinh Duong King who was the leader of "Three Kings founders of the country.".

Today, all researchers note that Vietnam has three large family names that are Nguyen, Tran and Le. In which, Nguyen family has the largest population; because, according to researchers, Nguyen family has settled down from Cam Tuc, Thiem Tay, to the South of China and then in present day Vietnam. On the other hand, in Tran dynasty in the 12th century, after arrangements for female king Ly Chieu Hoang to abdicate in favour of Tran Canh, Tran Thu Do-the Regent, pretexted that ancestor of Tran family named Ly, so Ly must change into Nguyen family name. That is the reason why Nguyen family got even larger.

1. REGAL FAMILIES IN VIETNAM HISTORY:

According to family tree researchers Nguyen Duc Du, there are about 140 families in Vietnam. When searching into

families in Vietnam, they must base on the residence history of Vietnamese people, including Bai-Yueh's countries and dynasties in history, the illustrious victories of the famous commanders, the well-known heroes in general. We can list some of the most prominent and main families, as follows:

- Hong family: Hong Bang family.
- Luo (Lac) family (Li, Lo, Lo...): Lac Long Quan Father's family.
- Ou (Au) family (Ngu): Au Co mother's family (Co).
- Hung family: Huu Hung Thi, considered as Hung Kings' family. Hai Ba Trung time was considered that inheriting Hung Kings' career, named country as Hung Lac.
- Trieu family: Trieu Da took the throne, named Trieu Vu Vuong, established Vietnam nation. Later, Trieu Thi Trinh King revolted in 248 against Ngo enemy. Trieu Quang Phuc took the throne, named Trieu Viet Vuong (549-571).
- Trung family: Trung Trac, Trung Nhi...
- Khu family: In 139, Nhat Nam people under the leadership of Khu Lien invaded Tuong Lam District to establish Lam Ap country. China's history wrote that Lam Ap was officially established in 190-192.
- Pham family: Pham Van and Pham Phat were kings of Lam Ap nation.
- Li family: Tien Ly family from 544 to 602, Ly Bi took the throne, named Ly Nam De, established Van Xuan country. Ly Phat Tu (571-673). In 1010, Ly Cong Uan took the throne, named Ly Thai To, opened Ly dynasty for 215 years (1010-1215).
- Mai family: Mai Thuc Loan took the throne, named Mai Hac De (722-725).
- Phung family: Phung Hung was worshiped as Bo Cai Dai Vuong by people after rising up in arms and defeating Duong enemy for winning the autonomy for the country (783-791).

- Khuc family: Khuc Thua Du won the autonomy for the country in 905.
- Duong family: Duong Dinh Nghe against Nam Han.
- Ngo family: Ngo Quyen defeated greatly Nam Han enemy (937-965).
- Dinh family: Dinh Bo Linh reunified the country 967.
- Le family: Le Hoan and Le Loi.
- Tran family: Tran Canh.
- Ho family: Ho Qui Ly, Ho Thom (Nguyen Hue).
- Mac family: Mac Dang Dung.
- Trinh family: Trinh Kiem.
- Nguyen family: Nguyen Hoang.

After Ma Vien had defeated Trung King, they massacred our people, they also arrested hundreds of Great Commanders and brought to north China, the rest in this family must seek way to disguise and change their family names. Therefore, Trung family, Thi family, Chu family, Hung family, Shu family were forced to be extinct.

2. FAMILIES MADE GLORIOUS VICTORIES IN HISTORY:

The Chu, Boc, Luong, Ninh, Li, Duong families were among the ancient Viet tribes as well as other Vietnamese families in Vietnam now. We also must mention to the ancient Vietnamese families in the Southern China (Hoa Nam) that China's history called as Bai-Yue. Due to ther fact that Vietnam's historians lack documents as said Mr. Tran Trong Kim, a historian, in his work A Summary of Vietnam's History, about Ly Nam De lineage, as follows: *"Ly Bon, known as Ly Bi by the grassroots, was a Chinese, descendant of Tay Han ancestor. He escaped the war and disorder by moving to Jiaozhou. At that time, he was the seventh*

generation and naturally he became a native ... " or "All Ho family was lineage of Ngu family in China, so after they name the country Great Ngu."

3. ANCIENT VIETNAMESE FAMILIES IN CHINA

Today, the historical truth has been restored after thousands of years covered by arguments from imposing power. The historical fact has confirmed that Xich Quy's territory and Van Lang' territory of Vietnamese people in the ancient time were also in two rivers areas: Yellow river and Yangtze river in China now. Throughout the history of Vietnam, the ancient Vietnamese had to leave their areas and moved southward under pressure from their enemy, the Han people. The remaining compatriots had to suffer for nearly thousands of years under Han people's dominance with the assimilation policy, forced observance of Han's customs. This means that they must behave and act like Han people. However miserable the suffering nearly thousands of years of slavery, the aboriginal Vietnamese still kept their identity and never became Han people. Therefore, although they were called Chinese people, the Southern Chinese and the North Chinese were completely different from physical features to cultural life, traditions and customs.

The Southern Chinese still called each other by family name, such as: Mr. Tran, Mr. Ly...They did not call by first name to recognize, respect their ancestors' ancient Vietnamese origin. Therefore, people in the Southern China today are ancient Vietnamese-Chinese. So family names of China-South's people are Vietnamese family names, such as: Ly, Luu, Truong, Mai, Lam, and Trinh ... Even from Zhou dynasty when Ho Cong got married to Zhou's Princess, Zhou King divided land for Ho Cong. Ho Cong got that land to set

up Tran Dynasty in Tran family in the Eastern basin of Yangtze river. Vietnam history book recorded Le Quy Ly's ancestor and Nguyen Hue, real name was Ho Thom that belonged to the Ho family during Tran dynasty, an ancient Vietnamese family name. Ho Quy Ly named for country Đại Ngu, meaning Great Joy, he was one of the descendants of Shun King whose family name was Ngu. Ho Quy Ly was ambitious to open the peaceful and prosperous dynasty by the Ngu, like that of Yao-Shun's in the ancient time. According to researchers, Ngu dynasty later was Ou (Au), Ngu Co > Au Co. The word "Co" meant a beautiful girl, so Dragon and Fairy Legend with Au Co mother that meant Ou mother was as beautiful as Fairy.

During the historical period, Bai-Yueh in the Southern China always rose up to get back the center of China territory whenever Han people were weakened. The Warring States was a period, when Bai-Yueh countries - tribes of the Fairy and the Dragon - such as: Yue, Wu and Chu, for several times, defeated other states to take supreme power in the central area of China. Due to scattered resettlements in all over and divisive mentality, they turned tail and fought each other, became weakened, then finally were overrun by Qin people. When Qin Dynasty collapsed, Hang Vo - a member of of Chu (So-Viet people) - fought fiercely against Luu Bang, a Han Chinese, in a struggle to control the Central Mainland. Hang Vo, so confident himself, was very presumptuous and refused to listen to his talented military advisor and mastermind strategist, Pham Tang. As a result, Hang Vo was cornered by Luu Bang and had to commit suicide. The Han-Chu Mutual fight came to an end. The Central Mainland was again was in Han people's hands. A heart-breaking song mourning the loss of Hạng Vo's final battle became popular that reveals the regrets of Bai Yueh people in China's South.

The Han in the North were nomadic people, not much interested in material life and prone to reason and emotionlessness to the point of indifference, and nomadic life made them good at organizing, uniting and setting up boundless power; they were so apt to wars. Meanwhile, Bai-Yue countries in the South, settled down for good and scattered. They were agricultural farmers; their way of life was inclined to emotion, rich in culture, but not skillful in martial arts, so Han people could defeat them easily. On the other hand, according to deduction of researchers, Bai-yue nations scattered into too large areas; due to national interests, they overlooked the love of race, they did not unify their strength together, they often fought each other to take the leadership position as well as individual interest of leadership rank; very often the power winner just rose up to take power for a short time and then they were dominated by Han people as before. At the end of Tang dynasty, China's situation was very bad. In the north, there were five continuous dynasties: Post Luong, Post Tang, Post Tan, Post Han and Post Chu which were considered as China's orthodox. Meanwhile in the south, residents of the South of China, of Vietnamese origin, rose up to achieve independence and founded the name of Bai-Yue, including:

- Wu country was founded by Duong Hanh Mat in An Huy.
- Pre Shu was founded by Vuong Kien in Tu Xuyen.
- Wu-Yue (Ngo- Viet) was founded by Tien Cu in Triet Giang.
- Chu was founded by Ma An in Ho Nam.
- Man was founded by Vuong Tham in Phuc Kien of Min-Yue.
- South Han was founded by Liu An in Guangdong. Actually, the original country name was the name of Ngu Linh Mountain Range that was named Dai Viet,

and then renamed into Nam Han in the Southern Han river.

- Nam Binh was founded by Cao Bao Dung in Ho Bac.
- Post Shu (Hau Thuc) was founded by Manh Tri in Tu Xuyen.
- South Tang was founded by Ly Thang in Giang To.
- North Han was founded by Luu Thanh Sung in Son Tay region in the Northern Han river.

This fact was regarded as a painful reality as written by a Chinese Scholar Herold Wiens *"All rebellions of Bai-Yueh failed because Lingnan people were afflicted with self-destruction with each other..."*. History has proven that assertion; when Vietnamese tribes under countries like Wu, Yue, Chu left Hoa Nam to move to the Northern and Central Vietnam to unite with Luo-Yueh and other Vietnamese tribes who settled down here before and then created a integrated strength they were capable to defeat every Han people's invasions in order to survive until today.

From legend to history, reality has identified Vietnamese people as many ethnic tribes, such as: Luo-Yueh, Ou-Yueh, Min Yueh, Duong Yueh, Dong Yueh, Lieu Yueh, Quy Yueh, Dien Yueh, Kiem Yueh, La Yueh... (Lac Viet, Au Viet, Man Viet, Duong Viet, Dong Viet, Lieu Viet, Quy Viet, Dien Viet, Kiem Viet, La Viet...). China's official historian Sigma Qian in the history record book wrote: *"The state of Chu really was Yue's, consisting of Vietnamese citizens. People of Chu country was Mi family. People of Yueh state was Tu family."* Researcher Tscheppe noted that Phu Sai, Hap Lu, Cau Tien were Yueh family. Muong people are the ancient Vietnamese people who were still keeping some ancient families, such as: Kem, Khoi, Sa, Xa ... Currently, Muong people still keep some families, such as: Bach, Bui, Cao, Dinh, Ha, Hoang, Le, Pham, Quach, Trinh ... in which Dinh, Quach, Bach, Hoang

are the largest population. China's ancient history said that Li Vuu King, Ancient Emperor was the leader of “Three Miaos” (Tam Mieu) now called as Hmong Mien ethnic, including Dao ethnic and Mieu (Miao) ethnic who previously owned the central mainland of China. All the minority ethnics are Vietnamese tribes, they are brothers and sisters in the same Au mother's womb, so we still call each other in the lovely way of the same bag or compatriots or the same ethnic group, uncle and aunt, sister and brother... in a family.



Dragon of Nguyen Dynasty



Dragon of Thailand and Laos (lyhocdongphuong.org)



Wat Samphan Temple Wat Phrasingh Pagoda, Chiang Mai Thailand

COMPATRIOTIC SENTIMENTS, THE ELEVATED HUMANE SIGNIFICANCE OF VIETNAM

The tradition of five-thousand-years civilization shows us an elevated meaning overflowing with humanism of the legendary founding of Vietnam which no peoples have. Indeed, the image that the fairy mother gave birth to a sac containing one hundred eggs, then brought them to the field in order that the land mother nursed, and after seven days, from one hundred eggs, one hundred sons were brought forward. All of them were brave and intelligent, which gave us the pride of being children of The Fairy and The Dragon. We have the same sacred blood-relation origin and equality. We have the same mother Ou, the mother of Vietnam, who bore and brought up us. We can call ourselves brothers and sisters and compatriots, which no peoples could. The word 'compatriot' is called affectionately "*The same sac of one hundred children makes the word 'compatriot' has become a Vietnamese special character*".

Vietnamese people usually combine love for country with love for race, compatriotism with blood-relation sentiments, which is the utmost characteristic of the Vietnamese. From the meaning of compatriot, in daily life their behavior is closely expressed by their address for people who are not their relatives as if they were their relatives. For others, Vietnamese people address them as grandfather and grandmother, uncle and aunt, and brother and sister, which just Vietnamese do as to address their own relatives. Compatriotism also symbolizes a conception of equality between Vietnamese people. There are no differences of social class and interests. The legend of The Fairy and The Dragon expresses a will of independence and self-strengthening. They rely on themselves, not gods or others.

The legend that mother Ou brought the sac to the field symbolizes the agricultural culture. After giving birth, lying by banana leaves for lying on the ground means lying in arms of the mother land. On the other hand, it also expresses the concept that men are living on their own principal roles in life and rely only on their will of self-control and self-help for self-improvement. The legend of The Fairy and The Dragon recorded that after seven days, one hundred sons came out of one hundred eggs. They didn't need to suckle and spoon-feed. It shows with high Vietnamese spirit we have to rely on ourselves but not gods or other mystic strengths as often do other peoples.

From the concept of compatriotism of the same original mother and blood-relation origin, it creates a high sense of nation with their love for country and race. Two concepts of love for country and love for race became one, which has taken roots in the pride of being 'children of The Fairy and The Dragon' and made grand exploits which were beautiful as an immortal epic of Vietnam. The word compatriot of Yue clan symbolizes Bai-Yue community who always places the common interests above their own interests, their state affairs above their family matters, and their honor of family above their own insular and selfish interests. However, ancient Vietnamese traditions still considered men as the origin of humanity, respected individuals as well as equal rights between men and women, and not differentiated rich and poor and luxury and humbleness. It was different from Western countries where individual freedom was attached with excessive importance and they didn't care about common or public interests of societies which was Eastern value and quintessence of Vietnamese moral civilization praised by Western scholars.

THE FAIRY AND THE DRAGON, THE EVOLUTIONARY TURNING-POINT OF MANKIND

In the legend of Hong Bang family, the word ‘family’ includes family spirit of a clan. Many clans become a tribe and conception of nation is formed according to common laws of giving birth and bringing up and evolution of mankind. At the primitive stage, human society adopted a wild life trend and followed the thousand-year custom of group marriage of matriarchy. With evolution of mankind, the idea of private possession formed family, which met living requirements of social life at time like this. However, it originated from the pristine image that the fairy mother gave birth to one hundred eggs from which one hundred children were born. Mother’s principles hid in Vietnamese bloodline; even it was changed into patriarchy.

Indeed, mother’s principles are clearly expressed in life, in the culture and society with national traditions. In the old days, in sacrifices and festivities, women played a role of a master of ceremony, an officiating priest, not male priest like other peoples who were affected by theocracy. This period formed a Vu Thuat civilization; therefore, the common people usually called Mrs. Vu and Mr. Hich. Afterwards, men were allowed to attend sacrifices, everybody called psychics. By then, the bronze drum was not only a musical instrument but also a powerful symbol of an order and the person who beat the drum was always a woman. Books recorded that *‘The person who beat the new drum was always a woman.’* Even the river which Yue clan followed its basin to go southward was affectionately called the mother river. In life, mother’s principles still dominate as a spiritual stream which eases the soul and relieves worldly pains. Indeed, there are not peoples having many spiritual goddesses as Yueh clan’s such as The Fairy Mother, Cuu Thien Huyen Nu, Thai Duong Than Nu,

mother Long Nu in the mountains, Ba Chua Xu, Mau Thoai (water mother). Many villages in Ha Bac provinces recorded in sacred genealogy which was orally transmitted by people about a goddess who was a daughter of mother Ou. It was a system of goddesses such as Mulberry Goddess who taught people to plant mulberry trees and raise silkworms, industrious goddess of Dai Trach village who taught people to spin silk into thread.

To worship the sister of three Bach Noan gods in Dong Mieu hamlet, a temple was erected. She died with three brothers in the fight against Chinese invaders. People in this region still annually hold festivals in which there were Welcome water festival, bringing a sedan to a boat and rowing the boat to the middle of river, then turning three turns to scoop water into an ornamental jar and bringing to communal house in the village to keep her credit of bailing out water in their mind. It is clear that the meaning of moral standards of family, or exactly the meaning of compatriot, or the meaning of one hundred eggs in Vietnamese's consciousness are deep.

Again, according to the legend, mother Ou gave birth to one hundred eggs from which one hundred sons were born, and then father Luo went seawards with 50 of their children, mother Ou went to the mountains with 50 of their children to rule over. One hundred sons settled separately. They tattooed, cut hair, cut grass, and set up hamlets to expand the country and develop into Yueh clans such as U Yueh, Min Yueh, Duong Yueh and Luo-Yueh etc. and set up countries such as Bach Lang, Da Lang, Viet Lang, and Van Lang.

At the beginning, they were a family, and then they became a clan which was a Yueh clan in Bai-yue. The meaning of this legend is considered an important

evolutionary mark in the history of mankind in the relatively earlier stage. While in China, matriarchy existed in the period of Shang dynasty, even Qin Shi Huang. Qin Shi Huang applied strict regulations to stop matriarchy in China. Changing into patriarchy ended group marriage and incest customs; this was considered the evolutionary turning-point of mankind.

Although Vietnamese society in the period of Hung Kings was gradually transmitted to patriarchy, the image of mother Ou, the mother of our country, was still deep; therefore the meaning and role of the mother have still been respected until now. The book of Southern Botany by Ke Ham in the period of Jin dynasty in the 3rd century recorded Viet clan's traditions of respecting women as follows "*Vietnamese people had traditions of well-treating beloved daughter. On daughter's date of birth, relatives brewed wine and put wine in a jar and closed it, then buried it in the edge of pond. Until the daughter grew up and married, on her wedding day, her relatives would dig the wine up to drink in the wedding.*". Nowadays, although that custom didn't exist, parents often affectionately call their daughter beloved daughter, which reflected the old traditional customs of our nation. It has been a custom, though not commonly practiced at present time, that the groom living with the wife's family still exists in some localities because of a number of reasons: the bride's family has no son and the bride was the sole child in the family, or no children of their own. The groom becomes the son in thus family.

The form of matriarchal culture in respecting women's rights of Vietnamese traditions originated from the pristine period of the fairy mother Ou, the mother of Vietnam. It showed mother's principles with lofty and beautiful humanity throughout the history. Sexual equality was shown from the

period of Hung Kings, which was different from Han Chinese who still thought that they were more civilized and granted themselves the right to educate other peoples, while they still maintain unsound customs of paternalism and male chauvinism. Han Chinese's concept of belittling women who always served their husbands as slaves sneaked into our country during Han Chinese domination. It was the period of old-fashioned and narrow-minded conception that their daughter will become daughter of other family or if you have one son, it means everything, and nothing if you have even ten daughters. Fortunately, under one thousand years of Chinese domination, Vietnamese culture with unlimited vitality drove back that slavish culture.

Indeed, although women don't play a decisive role as theirs in matriarchy, they are still respected and their role as mother and wife are still given prominence in society. Although they are not head of the family, women still play the key role of their family and keep all money of the family. Conjugal relationship is less unequal than that in China, but not as excessively equal as in western society, which is prone to break-up or divorce turning their children into disadvantageous and painful party.

Family is a social cell; therefore, Vietnamese conjugal correlation is based on harmony between the husband and the wife as goes in the motto '*Harmony between wife and husband can dry up the East Sea.*'. Married life is not only conjugal felicity but also a home to bring up and educate the children. Vietnamese conjugal sentiments are warm. They consider their spouse as a person who will protect them; they use the common words my home for their spouse. Conjugal love is also expressed by familiar address. They consider the person they love as themselves; therefore, they usually call their spouse my darling or mostly myself.

Later, the role of men is more valued because the tradition of inheritance for worshipping ancestors, grandparents, and parents. The wife always listens to her husband, but if the wife is absent from Têt festival, anniversaries, and ancestor-commemoration days, it is not enough conjugal duties. The future of their children is happiness of parents. A Vietnamese woman is willing to sacrifice herself for the sake of her husband and children. The image of the mother is always in their children's mind for the rest of their life. From that concept in mind, children have the duty to take good care of their aged parents. Normally, the first child of a family would have this responsibility, but the role may vary depending the real situation. In this case, the youngest would assume the first one's duty. Vietnamese women always stand by their men, endeavor through all ups and downs in their married life. The only compensation they have is seeing their children succeed, having children and always live happily with grandchildren at the end of their life.

Originating from the image of the lofty fairy mother who made Mother's principles in mind of each Vietnamese person, the form of matriarchal culture and respect for women's rights have been preserved up to now. These lofty and beautiful traditions generated great women such as Trung sisters, Lady Trieu and others. Heroines of Yueh clan considerably contributed to protection for the country, which no peoples have not had.



Golden Dragon Seal of Nanyue king
(The Museum of the Nanyueh King. Nguyenxuanquang Blog).



Dragon on the golden Seal of Gia Long King, Nguyen Dynasty.

THE EPIC OF FATHER LUO – MOTHER OU,

THE PRIMARY SOURCE OF VIETNAMESE ULTIMATE WISDOM

Each nation normally has one symbolic totem whereas the Yue clan has two such symbolic totems - The Fairy and The Dragon. Since the period of grindstone of Bac Son, about 7,000 years ago, people found ground gravels with two parallel lines which were presumed to be double lines which appeared many times in other legends. The characteristics of Vietnamese legend are expressed in pairs of words such as river and mountain, earth and water, hot and cold, light and dark, in and out, yin and yang, country, state which represented for double opposing characteristics of yin and yang in harmonious unity of mother's principles.

Nowadays, everybody recognizes that the meaning and value of legend are righteous explanation of the ancients. The matter is that we and our generations have to find out our origin to explain the hidden meaning in the depth of spiritual conception of vivid life of ancient Vietnamese in the period of Kings of Hung. It was a conception of history in length which we called Legendary history. The old story recorded there was the eternal conjugal-love between the fairy and the dragon, a married couple of human gods. The birth one hundred eggs in a sac from which one hundred handsome and intelligent sons were born was not simply a myth, it was a philosophical legend. Dragon father went back to Suifu and the fairy mother stayed to bring up their children. The mother and children were hopeless and intended to go back to her mother's village but because of war, they couldn't. They were lonely and just cried and lamented with hope for father's coming back "*Daddy! Where are you, help us.*". One day, Dragon father suddenly went back to tell his fairy wife he would leave her.

This legend itself was a deep philosophy of compatibility and incompatibility, separation and reunion, which were immutable and eternal laws of all beings. On Tuong river shore, it was very long time ago, teardrops for separation were forever enchanting inspiration for poets:

*Father goes back to meet mother in Tuong river shore
Sad teardrops are for conjugal sentiments
It was thousand years as of separation
It made historical legend of The Fairy and the Dragon of Lac
Hong Race...*

Sad teardrops of the mother were unable to hold back father's grieved feelings "*I am descended from dragons yearning for the sea and you from fairies whose desire is to be living in the mountains. We are as incompatible as water is with fire. So we cannot continue living together but we can exist in harmony. Now we part. Fifty sons will follow me to the Suifu, and the other half of our sons will follow you to the mountains, but never leave each other.*". Mother Ou brought 50 sons to the mountains, and the eldest son later installed himself as a monarch and named the country Van Lang. Whether in the world there is lofty and great love like love story of the Fairy and the Dragon, although it is legendary but not imaginary, dreamy but real and existence of BaiYueh community was a historical fact of historical legend.

Culturally, the legend of the Fairy and the Dragon was a wonderful philosophy. Dragon Father and Fairy Mother are pristine images and deep source of Yin and Yang philosophy, which are represented by the married couple of Father Luo and Mother Ou. Dragon Father and Fairy Mother were a hero and a heroine who found the culture for not only Yue clan (Viet clan) but also mankind in general. The fairy mother, our Mother Ou, taught us to till the fields, grow sweet potatoes,

rice at the edge of mountains, sugar-cane along the riverside, dig wells, weave fabrics, collect honey, cook rice, and make cakes. It was the mother of Bai-Yueh race, the mother of Vietnam now and forever.

Dragon father slew beasts such as Ngu tinh, Moc Tinh, and Ho Tinh to help people. Dragon father taught people to tattoo in order that the sea monsters wouldn't harm them. The father represented will and strength of Yueh clan, and the mother represented benevolence and mildness of our people, which were a symbol of the Dragon and the Fairy. The conceptions of earth and water, river and mountain, father being sky, and mother being earth expressed the philosophy of life on Ngoc Lu bronze drums, and they were symbols of primitive and natural beliefs of agricultural civilization in the ancient time.

The sun and the light are necessary source for life. Stars at night and sleep are necessary for human life. Earth is the mother who cherishes and brings up seeds to sprout for new life. Father's rain-water from the sky falls upon the land mother and together with sunshine and light of love made all beings grow. Starting conceptions and real experience made transformed Yin and Yang philosophy into eternal basic laws of all-beings in a process which never varies, it moves and changes in cycles.

Vietnamese legend represents the true value of human beings, and with the individual meaning in starting culture of philosophy started by human beings, it is a harmonious form between the universe and all beings. It dignifies human beings and respects the life of human beings and all beings, in which human beings are, above all, noble and most sacred creature in the world. Human beings are the first and the last goal for serving. The harmony between spirit and material, spirit and

body, and will and sentiment is represented by the married couple of human gods:

Dragon father(Will)+Fairy mother(sentiment)=Human beings		
Father Luo (Strength)	+ Mother Ou (Spirit)	Vietnam
(Material)	(Spirit)	Perfection

Human beings are the noblest beings of all, they master all other creatures. For humans are able to mix soul with space, nature with time, and mind with universe as the conception of homogeneous living beings or that we were a small world in Eastern philosophy. Human beings are more noble than all beings because human beings have a high and deep spiritual life with their will and internal force. They never stop creating, conquering and controlling the nature to serve their needs, happiness, peace and contentment. Historically, Dragon father and Fairy mother in legendary stories were father Luo and mother Ou in reality of the past. This created Vietnamese traditions with unlimitedly vehement vitality which conquered the nature, fought and won all enemies in any names and affirmed before human beings that the heroic nation has near one thousand years of civilization. The tradition of patriotism originated from the national pride of children of the fairy and the dragon and together with resilient and indomitable will and the spirit of bold sacrifice defeated the most cruel, brutal, malicious and cunning enemies and invaders who wished to control, assimilate and enslave us and bound us by an unseen string in the form of foreign Marxist cultural enslavement. Emperor Xian of Han, head of Han Dynasty, a hereditary enemy of our people, produced an allegory of the Vietnamese as a grasshopper next to a carriage of Han Dynasty. Our people have been proud to prove that such a grasshopper is nothing but a mighty one: *“It’s ridiculous for a grasshopper trying to kick a carriage. The grasshopper is supposed to fall, but amazingly it makes the*

carriage toppled!" Emperor Xian of Han finally affirmed "Jiaozhi is the land of culture, many mountains and rivers, many kinds of jewels, positive historical cultural objects, outstanding talents".

The Vietnamese philosophy was initiated by two ancestral gods of the fairy and the dragon and the deep source of Yin and Yang philosophy of ancient Yueh (Viet). Yin and Yang represent two opposite sides of incompatibility and compatibility but not lead to cancel each other out. They all together are homogeneous in the state of united opposite. Universally, there are always two sides to everything, in which each is opposing to the other, but necessarily co-existing to stabilize itself. If the component factors of materials cancel each other out, on the other hand, an absence of one of the two basic factors Yin or Yang, all living creatures would not exist. If there were just men without women or vice versa, human beings would not exist. On the contrary, although men and women have many contrary aspects such as appearance, constitution, emotion, mind, both have common paired compatibilities: Female (Yin) + Male (Yang), sentiment + reason, mind + material. These pairs will spring up via a seed of living and the 3rd factor - the children - comes to being.

Life experience during the length of history of human beings determines that human beings have persisted to the present in paradoxical harmony and in variable unity. The civilization of Vietnamese philosophy shows that if all beings wish to exist, they have to be compatible among themselves. The compatibility exists in substance and the body and soul of a person - sentiment and reason, mind and character - the harmony with nature or in behavior with other people to maintain the good relationships between people and people, and between nations live together without wiping out each for

extremeness. Life requires us to respect each other and accept differences among others. We have to accept and unite in variety and the goal of human beings is to live in peace. It is a philosophical theory of coexistence for humankind in which human beings play a main role to live together in peace and contentment, this was shown in Vietnamese philosophy civilization. While other countries in the world choose a totem to represent them or an ideology for their goal, therefore, they wallow in extreme rationalization of dualism. They don't accept anything except for them. A is A, A can't be A and B at the same time. It is extreme rationalism which brings human beings to a nonplus and there is just a destructive war, a consequence of opposite theories. While our ancestors chose double god ancestors The Fairy and The Dragon on the base of super wise of Vietnam and there is just only Vietnamese philosophy civilization that could solve the intriguing case of human life before the 3rd century of mankind.

NEW INTERNATINAL ATLAS OF THE WORLD.
GEOGRAPHICAL PUBLISHING COMPANY 1949.





Carved figures on stones of Hoabinhian=Protoviets



Carved figures on stones in Muong Son, Sapa (Pictured by Victor Goloubev: Far East Rectorate Institute 8, 1925).

CHAPTER III

**THE HISTORY OF EVOLUTION
OF THE VIET RACE**



Carved characters on stones of Hoabinhian-Protoviets at Sapa

Victor Goloubev BEFEO 8-1925.

Each people has the evolutionary history with their own specific characteristics which connect closely with their own geographical features, natural environment, climate, and habitats of animal species and plant species in their own territory. Nowadays, researchers recognized an entity of Southeast Asian Culture.

“There was a united ethnographic history including many ethnic groups residing in this area and sharing the same origin of history in the old days. By interdisciplinary and intercultural research works and the methods of comparison, archaeologists, anthropologists, geographers, historians, ethnographers, and linguists made a common observation about Southeast Asia.

Southeast Asia is a humane geographic region spreading from the foot of Himalaya mountains to Southern China, Thailand, Vietnam, Cambodia, Laos, Malaysia, and Indonesia. Considering aspects of physical geography, cultural geography, political geography, and economic geography, all created a humane ecological landscape called universal concord of a region including Southeast Asian countries, Southern China included. The natural ecosystem of a region with hot and humid climate, monsoon, heavy rainfall, high temperature, and sunny weather makes land suitable for a lot of plants to grow. Especially, it is a wet rice region with a characteristic of “Bronze Drum Culture.”³⁵

All proofs based on archaeological, prehistoric archaeological, ethnological, and linguistic background, which were compared with ancient bibliographies, led us to a conclusion that the regions in the southward direction from

³⁵ Tran Quoc Vuong: Following history “Constants with ups and downs of Southeast culture an history” p.27.

Yellow river valley and Yangtze river valley to the end of Southeast Asian Islands including Malaysia, Indonesia, The Philippines, Polynesian islands were the place a race who pre-historians called Indonesian in Malaya plateau resided. The term 'Indonesian' might have caused a misunderstanding; therefore, we prefer using Malaya plateau as a place of origin to exactly name this Malaysian ethnic people.

To know clearly about the origin of Viet clan (Yue clan), we have to trace the migration route of ancient people who left vestiges, which archaeologists called archaeological culture. They combined the results of prehistoric archaeological, ethnological, linguistic, and, especially genetics studies to verify the reality of the legend and sources of ancient bibliography. Each age enjoys its own archaeological culture including relics and its total objects distributed in a certain region with the same characteristics and the same level of technological development. Although there were diverse aesthetic factors, which were a little different, in generally, they were united in the real history.³⁶ Recent scientific researchs by archaeologists, prehistory researchers, ethnologists, and linguists who shed lights from ancient Chinese historical books have proved that the culture of people living in Qin mountain ranges in the south of Yellow river to Southeast Asia was the cradle of residence of South Asian people who were Baiyueh community (Malayo-Viets).

Andreas Lommel, a scholar, recorded in Prehistory: *"In all immense area from Southern China to Pacific Ocean, there was the same culture. Borneo island in Indonesia also had the same art with area of Huai river, Jiangsu belonging to the*

³⁶. Mac Duong: Hung Kings founding the country, Social Sciences Publishing House, Ha Noi, 1973 p. 302.

*south of Wu State in the Spring and Autumn period. Cultural characteristics connected closely with living environment of plants and animals such as betel and areca, mulberry trees, pigs, chickens, peacocks, etc. There were the habits and customs such as dyeing the teeth black, chewing betel, tattoo, filing the teeth, water festivals, boat races, especially the important role of bronze drums and gongs in folk festivals. It was the areas of bronze drum culture of Bai-yue community from Southern China, Taiwan, Hainan to Indochina comprising Vietnam, Cambodia, Laos, Thailand to Malacca Peninsula, Malaysia, Indonesia, The Philippines, Guinea, Micronesia Islands and Paques”.*³⁷

In “The origins of Chinese Civilization”, Karl Jettmar, a scholar, observed “*For a series of cultural aspects from agricultural production to mythology, Southeast Asia had its neighbors. Of course, many things such as planting rice, metallurgy and other cultural achievements were made by many small or big ethnic groups during thousand years history of the unique world called Southeast Asia. Therefore, Southeast Asia was one of the cradles of humankind.*”.

“An Analysis of Archaeological linguistic and anthropological material makes it possible to formulate a hypothesis that the sources of the north Chinese Neolithic should be sought in region to the south. It can be pressured that one the group of the early Neolithic population in south China, which had occupied a marginal position in the center of cultures of the later Hoabinhian type migrated in the fifth millennium B.C. along the Chia-Ling-Chiang (in the present province of

³⁷. Andréas Lommel: Prehistoric “In the South there were a number of agrarian cultures, of which the Thai was the most powerful, becoming of most importance to the later China...” Cung Dinh Thanh: Learning about the origin of Vietnamese culture, page 441.

Szechwan) and having pound passes through the Ch'in Ling range, reached the basin of the Wei river.”.³⁸

In 1978, William Meacham, an English anthropologist, at the university of Hong Kong, stated in his famous report ‘Origins and Development of the Yueh Coastal Neolithic: A microcosm of Culture Change on the Mainland of East Asia’ observed: *“The culture of ancient Viet people in coastal regions, and Vietnamese today is a remaining part, which has developed in all region of southern China; and then, almost contributed to development of Oriental civilization which was called China”.*³⁹

According to G. Coedès, the director of the French school of the Far East, the particular traits of Indonesian people whom we called Malaysian, and who migrated to the Malaysian plateau. When the sea level was low, yielding more land for cultivation, these people arrived and settled along the Yellow river and Yangtzu river. China history books named them Bai-Yue (Maylayo-Viet) whose customs and traditions, as follows:

- Spiritually: The community culture was characterized by spiritual factors of universal dualism.
- Materialistically: farming, transplanting, raising cattle, using primitive metal wares, good at boat rowing.
- Socially: the important role of women, matriarchy, and social organization according to the needs of irrigating fields.

³⁸ Karl Jettmar: The origins of Chinese Civilization, Chapter 8, Soviet views, page 232.

³⁹ The conference was hold from 26th to 30th June, 1978 at university of U.C. Berkeley. It comprised 17 international reports published in 1983. [The Origins of Chinese Civilization, pages 147-175].

- Religiously: devoting to theory of animism, worshiping ancestors, worshiping land gods, placing temple in high places, burying the dead in jars.
- Mythologically: opposite cosmology between mountain and sea, between birds and aquatic animals, between highlanders and plainmen.
- Linguistically: using (phonologically) monosyllabic language with profuse capacity of development in vocabularies.⁴⁰

According to W. G Solheim II, an anthropology professor at University of Hawai, in many scientific researches his, Orizasativa, a species of rice appeared at least 3,500BC and Hoa Binh people domesticated wet rice 15,000 years ago. This rice species even appeared before the one found in India and China 1,000 years. C. Sauer, a scholar, made a conclusion that it was the plant which was first domesticated by inhabitants of Hoa Binh culture in the world. W. G. Solheim II determined the scope of Hoa Binh culture which extended in the direction of northeast to Japan, the Philippines; in the direction of west to Thailand; and to the Australia in the south; and two ancient cultures of China, Yanshao and Lungshan, in the north. At the same time, W.G. Solheim II made a judgment which toppled all previous conceptions and misjudgment: *“European and American historians often reasoned that the way of life which we called civilization firstly originated from the fertile arc-shaped region of Near East or in neighboring hillsides. We have believed for a long time primitive men here developed agriculture and gradually learn to manufacture potteries and bronze wares. Archaeology also supported them, partly because*

⁴⁰ G Coedès: Les Peuples de la peninsula Indochinoise, Paris 1962. Binh Nguyen Loc “The Malaysian origin our nation”, Bach Boc Publishing House Sai Gon, pp. 446-449.

archaeologists dug the fertile valley of Near East. However, recent discoveries in Southeast Asia compelled us to examine the conception again. Things which were dug and analyzed in the past 5 years showed us that Southeast Asian people planted, manufactured potteries and founded bronze the earliest in the world and earlier than people in Near East, India and China did thousands of years.”. The persuasive researches by W.G Solheim II determined Southeast Asian people knew to found bronze by double sandstone molds from 2,300 to 3000 BC, which meant it occurred before India and China 1,000 years.⁴¹

Charles. F. Keyes, a scholar, affirmed in his ‘The Golden Peninsula’ that Vietnam was the mother of Hoa Binh Culture extending throughout Southeast Asia granting through 2 key points:

- The prehistorically cultural process of Southeast Asia was divided into 2 stages in which it was characterized by place names of archaeological sites such as Hoa Binh, Bac Son, Dong Son in Vietnam.

- The Bronze Age appeared about 3,000 to 2,500BC in Southeast Asia. This means it was earlier than that in China and India. The principal symbol of this culture was bronze drums found in places far away such as Sulawesi in Indonesia. These bronze drums were found in a small region in Dong

⁴¹ G.Solheim II: New light on a forgotten past, National Geographic Vol.139, No. 3, 1971. Reflection on the new data of Southeast Asia prehistory: Austronesian origins and consequence.A.P.18: 146-160. 1979a: New data on late Southeast Asia prehistory and their interpretation, JHKAS 8: 73-87. Wilhelm G. Solheim H. Ph. D, placed in National Geographic Magazine, Vol 139 n. 3rd March, 1971, with the title of “New light on Forgotten Past.” 15. Andreson J.G: Children of the Yellow Earth Studies in Prehistoric China, London 1934.

Son in Vietnam, from then, drums were distributed to everywhere by sea.⁴²

After many years' studying customs and religions of ethnic groups in Southeast Asia, Professor Wolfram Eberhard, a China researcher, came to the conclusion that: "*There were not civilized China and not its surrounding barbarous countries, but there were just China and its surrounding countries who were civilized like them but in another way.*" Edward H Schafer also came to the conclusion that: "*There was no doubt that Chinese adopted the art of planting wet rice and domesticating animals from ethnic groups in the south far away who they despised. It was hard for Chinese to accept that they borrowed ideas and technique of ethnic groups in the south. It was true.*"⁴³

Many researchers agreed that most categories of spirit and creativeness of Chinese civilization and many other things, which we today think they were specific characteristics of China originated from the ancient Thai people in the south (Ou-Yue) whom J Needham called Viet people, the ancient Tibetan people in the west and the ancient Mongoloid people in the north. According to J. Needham, a scholar, after marine transgression, Hoabinhian-Protoviets people brought with them 25 cultural characteristics and important inventions such as planting wet rice, astronomy, maritime techniques, building cities to new location in central area of China and other locations to build ancient civilizations in the world such as Middle East, India and China:

⁴² Vu Huu San: Geography of East Sea with Hoang Sa Island and Truong Sa Island, page 28, quoted from "The Golden Peninsula" by Charles F Keyes, Newyork 1977:182.

⁴³ Edward H Schafer: Ancient China, Time-Life book, NY 1967.

1. Making clothes from tree barks.
2. Tattoo customs.
3. Clearing forests with fire to till the fields.
4. Technique of tilling the fields.
5. Technique of digging ditches to irrigate the fields.
6. Technique of domesticating buffaloes to draw ploughs.
7. Civilization of planting wet rice.
8. Characteristics of village house for public gathering.
9. Technique of planting bamboos and use bamboo tools.
10. Specific characteristics of tamed dogs.
11. Technique of making lacquer paintings.
12. Sea and river culture.
13. Technique of long ship shipbuilding.
14. Boat race custom in festivals.
15. Legend of the dragon.
16. Dragon worshipping.
17. Ancestral worshipping customs.
18. Customs of killing pigs in a sacrifice ceremony.
19. Customs of praying for a blessed child to maintain the continuity of a family line.
20. Spring and Autumn festivals for marriage.
21. Customs of making mountains sacred.
22. Bronze drum civilization.
23. Technique of founding iron.
24. Technique of shooting arrows.
25. Technique of manufacturing weapons and poison-stained arrows.⁴⁴

⁴⁴ J. Needham: Science and civilization in China, Introduction. History of Science Thought, Cambridge, England 1956.

HOA BINH CULTURE

Archaeological studies on Vietnam showed that whittled stone tools were found on basalt mountain sides which emerged in the middle of plains where it was the confluence of 3 rivers: Ma river, Chu river, and Cau river in Dong Son district, Thanh Hoa province. Archaeological circles called relics of culture of Paleolithic the culture of Paleolithic in Do mountain. Besides, archaeological circles found sharp and oval axes to pierce and carve basalt in Xuan Loc and almond-shaped axes, scraping tools and carving tools whose shapes were more meticulously alike found in Dau Giay, Xuan Loc in the south of Vietnam. So we know more clearly about the evolutionary history in the period of Hung Kings by studying archaeological cultures of Son Vi, Hoa Binh Bac Son, Nguyen Muu, Phong Nguyen, Dong Son, Sa Huynh and Oc Eo.

The axes discovered in Doc Mo, Gia Kiem were 2 sided with well-proportionally joined in almond shape whose edge was amended meticulously to make its zigzag edge. According to Stephen Oppenheimer, an oceanographer, affirmed that *"There was the only one time humans left Africa successfully about 85,000 years ago"*. According to archaeology scientists, Hoa Binh Culture underwent through three stages:

- The early Hoa Binh culture or the pre-Hoa Binh culture: its date is characterized by Tham Khuyen relics ($32,100 \pm 150$ Before Christ (BC)), Mai Da Dieu, Mai Da Ngam ($23,100 \pm 300$ BC).

- The middle Hoa Binh culture or the orthodox Hoa Binh culture: it is characterized by relics of Xom Trai ($18,000 \pm 150$ BC) and Lang Vanh ($16,470 \pm 80$ BC).

- The late Hoa Binh culture: it is characterized by relics in Tham Hoi ($10,875 \pm 175$) and Sung Sam ($11,365 \pm 80$ BP, BLn-1541/I).

The late Hoa Binh culture in the period of the Mesolithic at the date of C14 which was $10,875 \pm 175$ years ago and almost in northern Vietnam. Over 120 cultural relics were found in limestone caves in provinces such as Hoa Binh province, Ha Tay province, Ha Nam province, Ninh Binh province, Thanh Hoa province. After that, Hoa Binh culture was found in many Southeast Asian countries, therefore, T.M. Mathews thought that Hoa Binh Culture comprised Myanmar, Cambodia, Laos, Malaysia, Sumatra, Thailand, India, Sichuan (China).

The place of Hoa Binh culture was a valley with caves and hills; therefore it was called the culture of valley. Researchers agreed that the culture of pre-history Southeast Asia was the botanical culture with the primitive hunter-gather life. The research work of food of Xa people and Thai Tay people in northern Vietnam showed that they lived on 50 types of forest vegetables, 40 types of cat's ears, mushrooms or bamboo sprouts, 9 types of bulbs and 32 types of insects. Besides, there were a lot of oysters, arcas, snails, mussels, turtles, tortoises, snakes. Researchers recorded Son Vi people knew to broil food and gathered round big flame with a heap of broiled shells and animal bones. They gathered into smaller family with smaller flame and archaeologists found graves which were made next to the flame they gathered.⁴⁵ This showed the strong attachment between the living and the dead.

⁴⁵ Vietnamese History, episode 1, Tre PublishingHouse 2001, p 260.

The custom of dusting yellow sandy on the dead and buried daily necessities of the dead, which proved that Son Vi people had the spiritual life with the conception of “Animism”, which was the origin of tradition of worshipping our ancestors later.

Hoa Binh people settled into villages and hamlets knew how to plant vegetables and bulbs such as winged yams in valleys and hills and manufactured potteries. It was the period of the culture of fields in the mountains of Hoa Binh people. Relics of Tham Fi cave which meant spirit cave in northeast Thailand had the date from 8 to 10 thousand years. In here, Chester Gorman, an American archaeologist, found a lot of big fossil of many types of plants such as canaries, arecas, terminalias and some type of vegetables such as Rau Sang which were half wild and half planted. In this period, inhabitants bred and cultivated on a small scale. They still gathered hunting, and fishing. Planting wet rice originated from valley and then developed in higher areas.

G. Childe, a researcher, called this stage the beginning of Neolithic revolution of the fourth period which changed from Paleolithic into Neolithic, from hunting and gathering into agriculture. Hoabinhian-Protoviets people created ordinary rice whose vestiges were found in relics in Xom Trai cave in Hoa Binh and its date of C14 was from 16,000 to 18,000 years of Hoa Binh culture.⁴⁶ Archaeologists found vestiges of burnt rice husk and grains of rice in diversity. There were forms of roundish grains and sticky rice. Especially, the type of slenderly shaped rice were the same as grains of rice in Cay Da cave in Thailand with the date of about 10,000 years.

⁴⁶ Tran Quoc Vuong: Following history, page 301.

The books Shui-Ching Chu of Li Dao-yuan and ‘Southern Botanic’ recorded “*Sticky rice was almost grown in Jiaozhi, Cuu Chan and used to make wine*”. The book of ‘Southern Botanic’ by Ke Ham listed the plants in tropical region in Guangxi, Guangdong and northern Vietnam such as gourd, banana tree, bamboo, rice, conifer, fern, bead tree, rose-mallow, jasmine, water lily, lotus, sugar-cane, peppercorn, aloes wood, longan, litchi, coconut, date palm, grape, carabola, lemon, spinach, cabbage. This proved Hoa Binh culture extended throughout the Southeast Asian continent. Research works showed Hoabinhian-Protoviets people more evolved and knew how to use potteries and did simple drawings on cave walls or simple geometric drawings. Women knew to use shells with bored holes as jewelries which were made of bone or teeth of animals. Especially, jewelries or daily necessities were buried with the dead. The dead was lined and dusted ‘Tho Hoang’ red power all the body and buried in the foetal position, or position of lying on their side or position with arms clasping their knees. Graves were made by big rocks which were arranged into the shape of rectangle or circle.

In 1971, Gorman claimed that Spirit Cave included remains of *Prunus* (almond), *Terminalia*, *Areca* (betel), *Vicia* (broadbean) or *Phaseolus*, *Pisum* (pea) or *Raphia Lagenaria* (bottle gourd), *Trapa* (Chinese water chestnut), *Piper* (pepper), *Madhuca* (butternut), *Canarium*, *Aleurites* (candle nut), and *Cucumis* (a cucumber type) in layers dating to carbon 9800-8500 BP. None of the recovered specimens differed from their wild phenotypes. He suggested that these may have been used as foods, condiments, stimulants, for lighting and that the leguminous plants in particular point to a very early use of domesticated plants. He later wrote that “*Whether they are definitely early cultigens remains to be established... What is important, and what we can say*

definitely, is that the remains indicate the early, quite sophisticated use of particular species which are still culturally important in Southeast Asia.”.

In 1972 W.G. Solheim, as the director of the project of which Spirit Cave was part, published an article in Scientific American discussing the finds from Spirit Cave. While Solheim noted that the specimens may “*merely be wild species gathered from the surrounding countryside*”, he claimed that the inhabitants at Spirit Cave had “*an advanced knowledge of horticulture*”. Solheim's chronological chart suggests that 'incipient agriculture' began at about 20,000 B.C. in Southeast Asia. He also suggests that ceramic technology was invented at 13,000 B.C. although Spirit Cave does not have ceramics until after 6,800 B.C.

Presently, scientists have agreed that Hoa Binh culture was one the oldest of the mankind's. The geographical characteristics and land features are the key factors making Hoa Binh culture itself the first cradle of human being covering large area from the foot of the Himalaya mountains to Kunlun and down to South Asia.



Birds and serpent carved on stone of Luo Yueh



Carved characters on stones of Luo-Yueh
(website news.xinhuanet.com January 03, 2012)



Carved characters on stones of Luo-Yueh in Guang Xi China.

BAC SON CULTURE

Following the Hoabinhian culture, scientific circles were in consent among themselves that there was a Bac Son Culture with the date of C14 which was $10,250 \pm 200$, where people lived the most in shell hillock outdoors. Relics of Bac Son culture were found in limestone caves in Hoa Binh, Bac Son, upper and central Laos, lime mountain in Thanh Hoa, Nghe An, and scatteredly in coastal provinces from Quang Ninh, Quang Nam (Bau Du) and extending to islands of Southeast Asia including Malay Peninsula, Northeast Sumatra and other islands in Indonesia and the Philippines. Especially, cultural relics of inhabitants were in a mound near a freshwater pool which was called Bau Du meant a milk bottle in Thanh mountains Quang Nam with the date of C14 about 6 thousand years and relics of Xom cave in Hoa Binh have the same date. Researcher Nguyen Viet found a lot of rice husk which Dao The Tuan thought they were rice. Researcher recorded Bac Son potteries were often made with bell-mouthed shape and round bottom, therefore Bac Son culture was also called the beginning culture of potteries.

Paleoanthropology studies about ancient people residing in Vietnam and based on materials of near 100 ancient skulls gave us light to affirm that ancient people resided in Vietnam long time ago. Archaeologists found a lot of stone tools whittled primitively for cutting, scraping, chopping, pricking in Do mountain, Thanh Hoa and bones and teeth of ancient people in the Stone Age in Yen Bai, Ninh Binh, and Quang Binh. Scrutinizing into the Neolithic age, we can see that time people had knowledge of farming and breeding cattle, lived in homes made of bamboo or wood, not in caves. According to many anthropologists, in mid Neolithic, 7 or 8 thousand years ago, people in Hoabinhian culture and Bac Son culture had traits of skull and face which resembled ancient Vietnamese

in Thieu Duong (Thanh Hoa) and La Doi. These features of skull and face relatively resembled Vietnamese today, and their height was about 1,58 meters. It was a round head, a relatively wide face, high zygomatic bones, a flat nose, a little curl face, and especially, they dyed their teeth black. It was ancient Vietnamese in Thieu Duong and La Doi who were not different from Muong people in Hoa Binh. At that time, ancient Vietnamese of Bac Son culture and Hoabinhian culture lived in caves in Lang Son such as Binh Gia, Cuom Village, Keo Play and Da But Thanh Hoa.⁴⁷

⁴⁷ Morphology, No. I/1968 Ha Noi Institute of Archaeology.

YUNNAN AND SHU CULTURE

Recent archaeological works by Department of Geological Research and Ancient Organism of China Academy of Sciences found 'fossil Nalo germs' in Mao Thien mountain, Chengjiang County, Yunnan Province. The archaeological works showed that they were ancient organism in the ancient world, the sign of life appeared. In 1932, G. E. Lewis, an American scientist, first found fossils of ancient gibbons that lived from 13 million years to 800 thousand years ago in layers of Haritalyanger in Sivalik Hills, India. In 1965, archaeological circles found 10 fossil teeth and up to now, China Academy of Sciences found a total of 1,060 fossil teeth in Yunnan. On 9th April 1980, head bones of an ancient gibbon first found in the world. Scientific circles concluded that ancient Nao Ma Yunnan gibbons and ancient India Silvalik gibbons lived in the period of Pleistocene 800 thousand years ago.

On May 1, 1965, a group of archaeologists found 2 fossil teeth of a primitive man. Research work announced they were teeth of an adult. The head of the teeth was slightly big and wide and their fang was rather small. The teeth looked like a triangle compare to the rectangle-shaped teeth of the Pekinese. Researchers thought that this represented the period of standing up straight of men. Especially, the palate relatively developed, which was a characteristic of modern Mongoloid (Hoabinhoid) race. In 1973, a number of scientists excavated a large area and found fossil specimen of Nguyen Muu people, some fossil stone tools, fossil coal dust and other fossil mammals. Things made of quartz were schists, tools with pointed head and tools with sharp blade. Although primitive, these tools were made carefully, and researchers thought that they could be the earliest stone tools of mankind.

Coal dusts revealed that primitive men already had knowledge of using fire.

Archaeological research works showed that throughout the region of Yunnan and Shu, formerly men had existed as of the period of Stone Age. In the period of Neolithic, potteries of Nguyen Muu culture in Yunnan and Shu included 3 kinds: cooking wares, containers and water containers were stably produced. There were commonly in 3 designs: geometric shapes, botanical shapes, and animal shapes. The methods of manufacturing might be by hands or turning tables with particular traits and styles but with particular traits of Hoabinhian culture and culture of stone tools in coastal regions in southeast China, especially stone decanters and stone hammers. Since stone tools in these places were similar, they are assumed that they must have come from the same origin Hoabinhoid = Hoabinhian => Protoviets => BaiYueh (Malayo-viets).

According to Ly Con Thanh, the director of Yunnan museum, a nationally historical expert of Yunnan, the distribution of Baiyue culture in Yunna was as follows:

- Tiandong county, north of Tiandong county and surrounding countries belonging to culture of ancient Lieu-Yueh (Lieu-Viet).
- South of Tiandong county, Guangxi and Vietnam belonging to Luo-Yueh (Lac Viet) culture.
- Dian Lake and Lan Thuong river valley belonging to De Khuong mixed culture Dien-Yueh (Dien Viet).
- Kunming and Boc Yueh (Viet) in which Mang Hoai culture was represented by Boc (Viet), Thach Trai Son culture was

represented by Yi Yueh, and Dien Yueh culture was represented by Dien Tay, Tay Bao Son. The owners of this culture in Neolithic were people of different genealogies of Great Baiyue clan.⁴⁸

Yunnan was called a kingdom of nonferrous metal. Three thousand year ago, ancestor of Yunnan people (Yi Viet, Bac Viet, Boc Viet, Dien Viet, etc.) knew to exploit and refine copper. According to the book of 'Han Book-Geographic Book', under the reign of West Han, there were 3 places belonging to Yunnan Province manufacturing tin for casting copper. This means the pinnacle of contemporary cultures Shan and Yin dynasty in central mainland of China originated from "life-line" of Yunnan.

Yunnan was considered the native of cast bronze drums of Dien Yue culture. Association of studying ancient bronze drums classified over excavated 2,000 bronze drums into 8 different kinds. Especially, Thach Trai Son bronze drums of Yi-Yue culture were made of green copper with spectacular designs and abundant patterns. The body of drums was a cylinder of 3 parts: body, back and legs. The mid-body of drums bulged out making it larger than the surface. The back of drum streamlined with its can-shaped legs standing astride. The surface of drum was round, the center of which was a convex, bright portion reflecting the light around. This light reflecting point and those light rays were combined into the shape of the sun. Around the drum rim were several decorative rings called "Hong Van" Great Cloud. The sun in

⁴⁸ Chiem Toan Huu "Cultures of Kingdom of Nanzhou and Kingdom of Dali", The Ho Publishing House, Taiwan; People's Publishing House Shichuan, China in January 2003. Translated by Nguyen Thi Thanh Hue, Nguyen Mai Lan, Nguyen Huong Giang and Phan M Thanh, Ha Noi Publishing House of Culture and Information 2004, page 32.

the center and rectangle-shaped light rays and straight lines alternately intertwined, Hong Van rings with different width covered outside. The narrow rings were decorated with serrated shape or small dots. And 4 flying storks were on the wide rings. There were patterned circles on the back of the drum and the in the middle of center circle were figures of boat paddlers. Besides decorated circles, the back of drum had several squares. Inside of each square were pictures of animals or people dancing and wearing feathers on their heads. Particularly, Thach Trai Son bronze drums were carved with dancing figures in festivities, ceremonies of killing buffalo for sacrifice, folk games such as swings or boat race, etc. They were lively carved, which proved techniques of casting copper reached to pinnacle of art.⁴⁹

The former Shu with one-time a famous civilization was occupied by Qin dynasty; therefore, Viet clans had to run southward to the area where they integrated into Yue clans who had settled before. In Chinese characters, the word Shu symbolized silkworms spewing out thread which was reeled to weave silk. It was traditional industry of the family name of Tam Tung in Shu state. Chinese historical books recorded that the civilization of Shu in the period prior to the Qin was very high. Its own writing language system appeared to have existed for a long time before, and the historical book of Shu state written by Dao Ngot, a great tutor, was an obvious evidence. In the Shu area there used to be a notable family named Khai Minh who sat their capital residence in Thanh Do, formerly Suifu in Sichuan province where father Luo brought his 50 sons to found the state of Malayo-Viets. The State of Shu was now in Ba Thuc, Sichuan, China.

⁴⁹ Chiem Toan Huu “Cultures of Kingdom of Nanzhou and Kingdom of Dali. Ha Noi Publishing House of Culture and Information 2004, page 32.

Shu was also called Tam Tung Thi which meant the family of planting mulberry trees, raising silkworms, and weaving fabric. The legend of 'Dragon Lady', the wife of Kinh Duong King, reads that Dragon Lady taught Yueh people to weave fabric; therefore, they annually hold a festival to commemorate her. This festival on the 3rd of the third month (lunar calendar) is called 'Troï Nuoc' where they dedicated her names as The Lady of Silkworm or The Saint Lady of the South. Legend has it that after The Saint Lady of the South passed away; she was awe-inspiringly powerful to assist her descendants. Folk people worshiped and called her 'The Lady of Silkworm' because she taught people to planting mulberry trees, raising silkworms, and weaving. They respectfully called her the Mother of forest, who formerly moved from the ancestral land in forestry and mountain of the north to the south and gave birth to Father Luo of Bai-yueh. For a long time, Shu was called Sichuan which was the ancestral land of Yueh clan with historical sites such as Phong Chau, Suifu and the legend of Phu Dong Thien Vuong who vanquished Yin-Shan enemy in Guizhou Shu state in the period of the 8th Hung King as well as it makes history that An Duong King Thuc Phan founded Ou Luo State.

Historical records show that Tam Tinh Đôi, 40km away from Suifu, is a location where remains and epics enabled researchers to understand more about Shu State, which existed 5000 years earlier. Shu civilization was more glorious and well-organized than the ancient citadel of the Shang-Yin of the Chinese. Many researchers have concluded that the first inhabitants in the Shu area used sun drying clay blocks to build homes and fortresses.



Carved characters on bones of Luo-Yueh

JIANGNAN AND LINGNAN CULTURE

Researchers had compared the dates of archaeologic findings of these civilizations to sketch out affirmatively northwards immigration itinerary of ethnics of the south Hoabinhoid in the direction east-west in order to circumvent the advancement phenomenon of sea and could have come to conclusion that these people had formed two radiant civilizations of Lingnan and Jiangnan.

- The Lingnan consists of civilization of Bạch Liên Động in Guang Xi, C14 shows date $19,910 \pm 190\text{BP}$ and the civilization Độc Thạch Tử in Guangdong, C14 shows date $14,260 \pm 130\text{BP}$.

- The Jiangnan consists of Tiểu Nhâm Động in Ziangxi C14 dated $10,870 \pm 210\text{BP}$ and Hemudu in Zhejiang C14 dated $6,085 \pm 1$ and the civilization of Chinh Lien Kang -Ta Tun Tzu in Ziangdong C14 dated $5,785 \pm 105$.

Archaeological circles found relics of Hemudu in Zhejiang with the date of C14 meant 6,700 years. Hemudu relics, an ancient village near Yuyao city, Zhejiang, was found in summer in 1973. This discovery upset all vision and knowledge of Chinese history. This village has agricultural civilization (planting wet rice, building houses on stilts, raising cattle, digging wells, manufacturing potteries, weaving silk, rowing, worshiping bird, etc.) 7000 years ago. It was also ancestral land of Eastern Viet ruled by King Gouzian of Yueh 越王句踐 in Spring and Autumn Period (from -722 to -222).⁵⁰

⁵⁰ Quoting from “What is Viet studies” by Nhu Thuong Truong Bon Tai, Tram Giong Publishing House 2010. Hemudu is a transcription of dialect in English. Transcription in Chinese is Ha-mo-do.

The map published by National Geographic Company in 1991 read the first civilization of wet rice in the world originated from Yellow river valley to Yi Yueh. Five thousand years B.C, Farmers along the Chang Jiang (Yangtzu) are the first to grow rice. Science Magazin announced wet rice has the latest date of 7,000 BC. Researchers analyzed materials recorded by many scholars in archaeology, linguistics and anthropology and thought that the origin of Neolithic in the north of China originated from the south. Ethnic groups in the period of Neolithic in the south of China belonged to the subculture of center of culture later called Hoa Binh culture about the 5th millennium before era and moved to Yunnan in direction of the north, along Chia-Ling-chiang now belonging to Sichuan province, passed Ch'in Ling range into Huai river valley.

LUNGSHAN AND YANSHAN CULTURE

Previously, it was assumed that the culture which was later called Lungshan was still considered to be the culture originating from Yanshan in northern China, then spreading to Southeast Asia. But discoveries contrarily proved this culture originated in southern China, then spreading to northern China. Both cultures of Lungshan and Yanshan originated from Hoa Binh culture in Vietnam. Indeed, the persuasive research by W.G Solheim determined the culture of Northern China called Yanshan was a part of Hoa Binh culture which spreaded to the north about from 6,000 to 7,000 BC.

In 1920, J. Gunnar Anderson, a scholar, found relics of the Stone Age in western region of Hanan province, China which archaeological circle later called Yanshan Culture. The archaeological date of modern human C14 is as follows:

- Hunan: C14= 5.485-105 BP (1950).
Lungshan: C14=4.260±95.
- Shian: C14=6.065-110 BP (1950).

Archaeological circle affirmed that modern human (Homo Sapiens-Sapiens) appeared in Hunan and Shian from Neolithic. At the same time archaeological circle also affirmed that there were no signs of the aboriginals to have been residing there continuously, and that modern human settling in Hunan are from a group that had had a relatively high civilization coming from other places. Especially, by the radioactive method C14, archaeologists verified that majority of Yanshan people and Lungshan people belonged to

Mongoloid, and people in southern China today are not different from those living in Vietnam and Indonesia today.⁵¹

These archaeological proofs restored the historical truth that Xia dynasty in Chinese history was Viet clan who settled in Boc river which it has a legend that Shennong founded dynasties of Yellow Emperor, Emperor Zhuangxi, Emperor Ku, Emperor Yao, Shun and Yu, the Great of Xia dynasty.

Cheboksarov, a famous Soviet Union archaeologist, studied Mongoloid people in the north, ancestors of the present Tungus people, and Siberia tribes were just found in His-T'uan-Shan, southwest Kirin far away from agricultural center in China. Some of skulls were excavated in An Yang and its neighborhoods together with some other skulls were later excavated. Skulls in Beijing with protruding frontal bone, plane face with equal height and width belonged to the ethnic group that was most prominent in the region. While other skulls were not homogeneous found in dumping pits where people were killed as a sacrifice or beheaded. In these pits, skulls were relatively homogeneous. This proved that they were of the same ethnic group. According to Cheboksarov, this rather purebred community resided from 2 to 300 kilometers away from the capital, and they were different from Shang people. Cheboksarov thought that these inhabitants were small people with facial features unlike the Han Chinese people, who were held up by the giant, as well-expressed in the picture on bronze basins of Sumitomo collection in Kyoto.⁵²

⁵¹ Andreson J.G: Children of the Yellow Earth Studies in Prehistoric China, London 1934.

⁵² Cung Dinh Thanh: Learning about the origin of Vietnamese culture, page 224 by Richard Peason 1980 "The Ch'ing-Lien-Kang Culture Chinese Civilization, University of California Press, Berkeley and Los Angeles California in 1983, page 125.

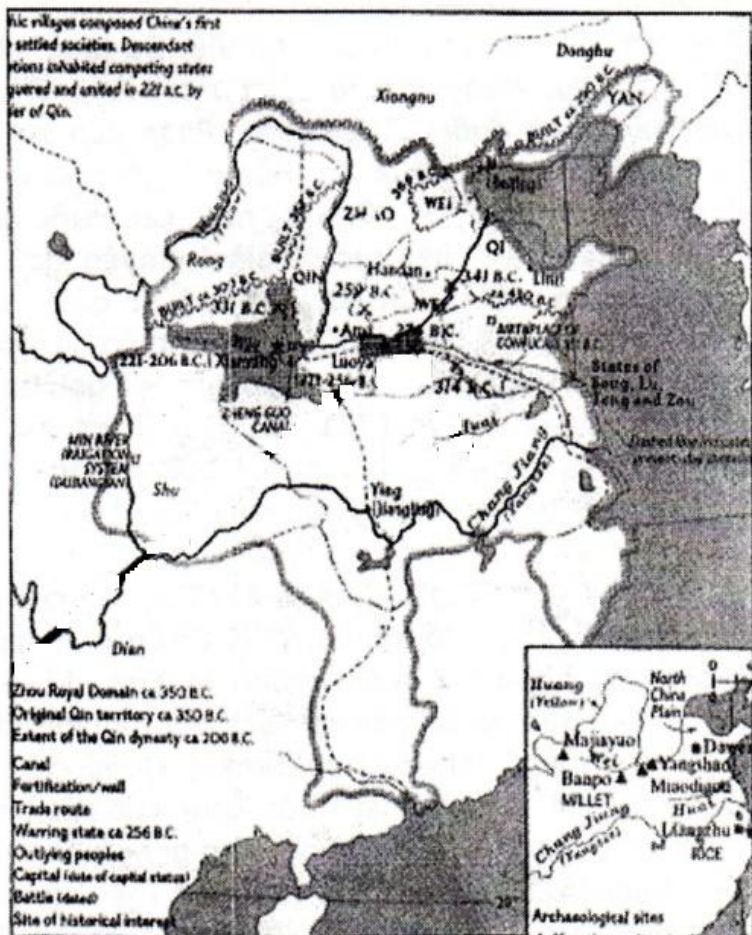
Archaeological proofs showed us that these inhabitants belonged to Xia dynasty of Viet clan who were driven off by Shang clan in 1766 BC to found the first Shang dynasty in Chinese history. Archaeological works proved the historical truth of Chinese ancient bibliographies, which showed there were 3 centers of refining bronze and manufacturing bronze wares in areas of ancient Vietnamese (Malayo-Viets) throughout center area of china and northeast India. They were Harrappa and Mohenjo Daro in northeast India (Atsam State), one in Kinh So and one Dong Son in north central Vietnam. Therefore, Sima Qian recorded the records of the historians when Duke Mu of Qin defeated Quanrong, King Cheng of Zhou rewarded Duke Mu of Qin war booty of a bronze drum taken from Quanring (Chuy tribe in Shanxi). Archaeologists and ethnologists said Karen tribe in Myanmar still used bronze drums.

Bronze tools and bronze drums discovered in southeast China were divided into 3 groups in 3 areas of Zuojiang, Youjiang bordering with Vietnam today and Guijiang-Xiangjiang between Hunan province and Guizhou. This was also residence of Viet lines such as Luo Yueh, Cau Dinh, and West Ou. Designs on some bronze drums and bronze axes are like the designs by Luo Yueh group in north Vietnam. The bronze axes found in areas of West Ou clan. Que Giang of West Ou State bordered with Hunan, beyond Ngu Linh lain ancient area of culture of Chu-Yueh. There was interrelation of some designs such as designs of stars in the center, spirals, braided ropes, etc. Chinese books such as Quang Chau Ky, Tan Thu, Tran Thu, Shui-ching chu of Li Dao-yuan, Linh Bieu Luc Di recorded *"Man and Di were creators of Lac Viet bronze drums."* Especially, La Huong Lam recorded in 'Bach Viet Nguyen Luu Du Van Hoa' that *"In the old days, Viet culture was worth paying attention to manufacturing bronze drums and its usage. Luo-Yueh bronze drums were very*

famous, therefore, they were usually called Luo-Yueh (Lac Viet) ancient bronze.”. Chu Khu Phi, a scholar in Song dynasty, affirmed in Linh Ngoai Dai Dap bronze drums didn’t belong to Han Chinese culture. Te-Tzu-Chang, a famous Chinese scholar, determined through his recent research works that bronze and stone culture in Sichuan proved its creator was agriculturalists who used hoes to cultivate, to fish, and live in homes on stilts and used shouldered axes which didn’t appeared in Yanshan Culture but were a characteristic of Hoa Binh culture.⁵³

⁵³ Te-Tzu-Chang: The Origins and Early Cultures of Cereal Grains and Food Legumes. “The Hsien type and its wild relatives could also have been brought from Indochine and dispressed along the seacoast up to the Hupei” (chang 1976b). This speech was read in the conference of Berkerley California and published on “The Origins of China Civilation on pages 65-94, University of Cali Press 1983. According to the latest announcement on Science Magazine, the newest date of wet rice was 7,000 BC.

NATIONAL GEOGRAPHIC MAGAZINE(1991)





Gui from Dawenkou culture Black pottery of Longshan culture



Chinese archaeologists had just found a 3,700 year dragon shaped antique made of more 2,000 pieces of turquoise. It was determined to be the most antique dragon-shaped totem in China. It was excavated from the grave of a mandarin in the Ha Dynasty in Erlitou in Erlitou relic area in Yanshi City, Henan province.

PHUNG NGUYEN CULTURE

After cultures of Hoa Binh and Bac Son, it is the culture of Da But in Thanh Hoa with characteristics of a new stone culture of potteries: Cai Beo culture in Cat Ba, Hai Phong which proceeded culture of Soi Nhu 6 thousand years ago. The culture of Quynh Van in Quynh Luu, Nghe An also belonged to a new stone culture of potteries in central coastal provinces. Ha Giang and Cao Bang Cultures are characterized by shouldered and stepped axes. The culture of Mai Pha in Lang Son is characterized by a combination of quadrilateral axes with small and medium size which were sharpened all their body; culture of Bau Tro in coastal provinces in Nghe An, Ha Tinh, Quang Binh, Quang Tri was developed from culture of Quynh Van with characteristics of potteries made by turning table by Bau Tro people who knew fabric weaving. Phung Nguyen Culture gathered in midland and a part of north Vietnam plain, whose center is the junction of many rivers: Red river, Lo, Thao, Da and Day river. Phung Nguyen people lived in fertile land and their level of development was higher than others. The owners of culture of Phung Nguyen were Hoa Binh people who moved to Malaya plateau, and after water level went down, they moved from Malaya Plateau to the basin of Yellow river and Yangtzu river of China. They lived all over the south of China and in the north of Vietnam. When water level gradually went down, they moved from high mountains in Yunnan, Guizhou, Guangxi to Red river valley in the north of Vietnam delta in the later period of new stone. They brought with them method of planting wet rice of Hoabinhian (Proto-viets), which had been developed thousand years earlier. At the same time from Horizontal mountains range along the central region of Vietnam, and central and lower region of Laos, they moved and brought with them a converging culture in midland bordering Vinh Phu plain, Son

Tay. It was the 2nd converging of people and culture in the period of regression, which made Vietnam's north plain.⁵⁴

Archaeological circles found round paddy grains called ten-month rice in Vinh Phu, Ha Noi. The remarkably archaeological traits of Phung Nguyen culture were all tetrahedron axes and negligible quantity of shouldered axes. This proved that Phung Nguyen people enjoyed much better development than people in the period of cultures of Hoa Binh and Bac Son. Its archaeological relics were characterized by shouldered axes; therefore, it was called a culture of shouldered axes. Archaeological relics in north Korea, Japan and Taiwan proved that date of Phung Nguyen existed earlier. Phung Nguyen people extended their residence after inheriting quintessence of cultures of brotherhood clans to create a culture of Go Mun with distinct style. Archaeological circles found many relics of Phung Nguyen culture in Vinh Phu, Ha Noi which was round paddy grains called ten-month rice. The owner of this culture was known as Austro-Asiatic among scientific circles, this means Asian people in the south. Malayo-Viets clan, viz Baiyue community, had moved southward from Tibetan plateau. Archaeological circle discovered relics of ancient Mon people in pig knoll in Tam Thanh. They lived in the mountains in the north of midland, in plain and midland hills in northern Vietnam for a long time. The owner of Phung Nguyen culture was groups of Viet-Muong and Mon-Khmer who were disdainfully called Khel barbarians or Khuong barbarians in ancient Chinese history. Malaynesian, viz Malayo-Viets, descendants of Hoabinhian Protoviets, were called Baiyue in ancient Chinese history. They were invaded by Han Chinese and driven from Yunnan, Guizhou and Guangxi to the south into delta of north

⁵⁴ Tran Quoc Vuong: Following history, Thuan Hoa Publishing page 145.

Vietnam. Ancient Vietnamese in the period of Phung Nguyen manufactured stone tools, potteries, bone tools, and stone necessities, ceramic necessities, bone necessities together with some bronze tools such as axes, chisels, spears, javelins, arrows, spearheads, drills, graters. Quite a few artistic potteries such as pots, steamers, wine jars, vases, bowls, basins, bronze trays with a harmonious proportion art designs were produced during this period. Especially, metallurgy of Viet clan in the period of Phung Nguyen was a unique native technique. Ancient Vietnamese in this period used brass tools in their daily life. Researchers believed the designs and decoration of tools of ancient Vietnamese showed their high spiritual life and the sun-worshipped beliefs or the bird and dragon-worshipped beliefs via abundant symbols of harmoniously aesthetic and creative mind with accurate and perfect calculation through bilateral symmetry, axisymmetry, and movable symmetry in a high level. Many archeologists discovered cast spoons, drills, axes, stone arrow moulds and potteries which reflected high technique of ancient bronze era. Archeologists also found files which were unique objects of brass age and early Iron Age in our country. Brass is a good alloy with a ratio of over 80% copper and over 15% of tin. More than a half of number of weapons was made of bronze. Ancient Vietnamese in the period of Phung Nguyen, which was over 4 thousand years ago, used brass alloy to manufacture agricultural tools. This proved Phung Nguyen people organized their society stably by a Van Lang State. It obviously rejected all antinational pleas that Van Lang State appeared over two thousand years ago. Phung Nguyen culture is a striking culture of Viet clan to continue developing with cultures of Go Mun and Dong Son. Ancient Vietnamese in the period of Phung Nguyen had a stable life and relatively high development in economic, cultural and social aspects.



Stilt house on the tree



Stilt house of highlander

Stilt houses in the North Vietnam



The Dug-out of Highlander and AmeriViets (American-Indian)



Gốm hoa nâu



Các vật dụng và vũ khí thời kỳ đá muộn - cổ vật Phùng Nguyên



Phung Nguyen culture



Bản vẽ 10. ĐỒ ĐỒNG VĂN HOÁ ĐÔNG SƠN

1. Rìu bốn; 2. Rìu hình chữ nhật; 3-8. Rìu xoè cân; 9. Rìu xéo hình thuyền; 10,11. Rìu xéo hình dao xén; 12,13. Rìu xéo gót vuông; 14,15. Đục; 16. Dùi; 17. Lưỡi câu; 18. Nhíp; 19. Dũa; 20. Cước chữ U; 21. Xẻng; 22. Thương; 23. Lưỡi cây

Source: Archeological Study on Vietnam,
Institute of Archaeology 1990

DONG SON CULTURE

After Phung Nguyen culture, there was the striking Dong Son culture of Viet clan with civilization of bronze drums which shone all over the world. Popular relics of domestic animals proved that Dong Son people tamed elephants and raised dogs, pigs and cattle. These relics were found in remains showed on carved paintings on Hua San mountainsides, Guangxi bordering with Lang Son today. Paddies and rice husks were also found in Dong Son relics in Lang Vac. Rice was round, which was close to fifth-month rice or sticky rice. Agriculture was main activities of Dong Son people.

In the period of Hung kings, ancient Vietnamese were agriculturalists who were good at planting wet rice. Nowadays, international scholars admitted that Vietnam was the first cradle of wet rice agriculture in the world and from this cradle, planting wet rice traveled to Mediterranean region in the first half of the 1st century BC. Agricultural civilization of Viet clan had a great contribution to domesticating, changing rice variety, improving the method of cultivating and increasing food for mankind. In the period of Hung kings, ancient Vietnamese also attached special importance to aesthetics. They made jewelries such as bracelets, rings, earrings, belts, gloves, stockings.

Ancient Vietnamese also enjoyed music by musical instruments named monochord which appeared in 3 places in the world such as Vietnam, northeast India and Indonesia. Monochord has 3 characteristics: synthetic characteristic, flexible characteristic, and expressive characteristic. It is synthetic because there is just one string making all sounds and tones. It is flexible because when playing monochord, we have to combine 2 hands flexibly. We use the right hand to

twang and the left hand to shake or hold its neck. The right hand and the left hand create shaken and fat sounds, long and short tones which are harmonious wonderfully as your wish. It was expressive because monochord is suitable for expressing feelings, which suits Vietnamese souls.⁵⁵

Archaeologists and pre-historians studied ancient skulls in Dong Son and recorded Dong Son people were descendants of Indonesian who we usually called Malaysian from Hoabinhian-protoviets. Especially, Dong Son people blackened their teeth as ancient Hoa Binh Vietnamese. Besides, there were statues and paintings of animals such as tigers, elephants, rhinos, spotted deer, zebus, crocodiles on relics, materials, ancient Chinese bibliographies. Besides, there were storks, night herons, pelicans usually flying to northern Vietnam when re-moving to the north. According to the book *Odd stories in LingNan*, ancient Vietnamese usually ate fish soup and used shrimps to make shrimp paste. According to traditions, Vietnamese ate a little meat except for Tet holidays and festivals. The main food of ancient Dong Son people was rice, flour, and seafood. Relics in boat graves showed that Dong Son people could make sedge mats and cloth which means they know to spin yarn and weave fabric. Besides, there was paintwork on woodenwares, which meant painting appeared a few centuries BC ago.

Dong Son relics were found throughout Southeast Asia such as Vietnam, Laos, Thailand, Indonesia and Southern China. Vietnam has the most density and quantity of relics which gathered in Red river valley, Ca river valley and Ma river valley. Relics of residing and boat graves were discovered along Red river to Vinh Phu, provinces in Red river delta, Duong river, Thanh Hoa, and Nghe An. Most

⁵⁵ Tran Ngoc Them: "Introduction to Vietnamese culture" p 206.

relics were studied in details and preserved. Besides, there were some relics accidentally discovered in other places and kept but there were not relics preserved. Besides, there were the biggest art relics on wall of civilization of humankind with size of 200 meters x 40 meters and cave paintings on slopes along Zuo river in Hua Shan, Guangxi, places near border between China and Vietnam today, places bordering Lang Son. In the painting of wizards or fighters with swords, there were drums with the sun in the middle.

R. Heine-Geldern, an Austrian scholar, called bronze culture in Vietnam Dong Son Culture because most relics were found in Dong Son village, Thanh Hoa. Vietnamese archaeologists discovered many relics belonging to Dong Son culture including 125 relics found in areas in Red river, Ca river and Ma river in Vietnam, excluding Pre-Dong Son relics. As for bronze drums of type Heger I (which means Dong Son drums), there were up to 143 drums of which there were beautiful drums with decoration almost like Ngoc Lu drums and Hoang Ha drums such as Co Loa drums found in 1982 and Hy Cuong drums recently found in the temple of Hung kings.

Bronze tools and bronze drums discovered in southeast China were divided into 3 groups in 3 areas of Zuojiang, Youjiang (bordering with Vietnam today) and Guijiang - Xiangjiang (between Hunan province and Guizhou). This was also residence of Viet lines such as Luo-Yueh, Cau Dinh, and Xi-Ou. Designs on some bronze drums and bronze axes are like designs of Luo Yueh group in northern Vietnam, especially bronze axes found in areas of Xi Ou clan. Que Giang of Xi Ou State bordered with Hunan, beyond Ngu Linh lain ancient area of culture of Chu Yueh. There was interrelation of some designs such as designs of stars in the center, spirals, braided ropes, etc. Especially, there were many

native designs in just Dong Son, Vietnam such as houses on stilts, boats, men in feather clothes, birds, fishes, elephants, tigers, deer and toads. Researchers also recorded Dong Son look on bronze drums had native nature of Luo Yueh and was different from the look of bronze drums and bronze wares of other cultures.⁵⁶

DONG SON culture with brilliant characteristics of bronze drums was the prosperous culture period of the age of Hung kings with civilization of bronze drums. In this period, brass metallurgy developed to pinnacle, which even today some good bronze founders can't cast a drum like Ngoc Lu bronze drums thousand years ago. Dong Son people knew to reduce composition of alloy for good quality according to purpose of using. Ancient people knew to reduce proportion of bronze and tin, at the same time increase proportion of lead to create more plastic alloy for casting details as well as designs and decorations easily and according to usefulness of tools, they reduced composition of metals in alloy.

Thousands of bronze arrows were found in Co Loa with alloy composition which ensured perforation and far flight capacity by proportion of bronze of 95%, lead from 3.4 to 4.2%, and zinc from 1 to 11%. Researchers were surprised and admired ancient Vietnamese because alloy proportion was suitable for the purpose of using such as spear blades in Thieu Duong which had the proportion of bronze of 73.3%, tin of 13.2%, and lead of 5.45%, therefore it made spear blade long, plastic, strong and unbreakable. Thieu Duong axes with the proportion of bronze of 82.25%, tin of 6.8%, and lead of 1.4%, which made Thieu Duong axes very sharp. Domestic and international archaeologists all recognized tin and lead

⁵⁶ The Age of Hung Kings, Social Science Publishing House 1972, pages from 212 to 236.

alloy was a unique creation of technique of refining bronze of ancient Vietnamese. Characteristic of brass alloy was that lead content sometimes made up 28% and stone moulds were double and they could cast many items in one time.⁵⁷

V. Goloubew, an archaeologist, told about Dong Co Temple in summary record of B.E.F.E.O vol XXXIII, in 1933 recorded: *"An-Ne village, An Dinh District, Thanh Hoa Province belonged to Vietnam completely and Muong people didn't lived near here. In temple on Phu Quang road near An Dinh pier to cross Ma river, there was a type of bronze drum which was the same as Hoa Binh bronze drums in Ha Noi museum. The surface of drum was 0.85 in width and 0,58th in height. This drum was used for worshipping, not beating. There was a thick on its surface..."*. The book of Dai Nam Nhat Thong Chi recorded the Dong Co mountain as follows *"Dong Co Mountain with another name of Kha Lao Mountain far from Yen Dinh District 16 miles in the west. There was a temple on the left of mountain. In the temple, there was a bronze drum of 100 kilos in weight, and its diameter of 2.1 meters and 1.5 meters in height, one side of the drum is empty, the other side has 9 rings. In the middle of its surface, there is a round button. Palindrome words of ten thousand are surrounding the back of drum, next to it there are words like Kippus words. Legend has it that this drum was made from the period of Hung Kings"*. In the book of Kien Van Tieu Luc, Le Quy Don wrote: *"Emperor Thai Tong of the Ly dynasty built a temple behind Thanh Tho pagoda. Every year, on the 4th April (lunar calendar) he set up an altar before this temple, deployed troops, and read oath before mandarins... ."*

⁵⁷ The Age of Hung Kings, Social Science Publishing House 1972, pages from 212 to 236.

Ancient Vietnamese with the tradition of worshipping ancient bronze god, V.Goloubev found the temple to ancient bronze god in Dan Ne village, An Dinh District, Thuan Hoa District and Thanh Hoa Province. Historical books recorded Emperor Ly Thai Tong built a temple to ancient bronze god. Annually, worship was made on 4th April (lunar calendar). All civil mandarins and military mandarins gathered in full session. They kneeled before the temple and swore: *"I am utterly loyal to the country, pure and honest"*.

According to many archaeologists, many images on bronze drums reflect harvest festivals of wet rice and crops. This group of people were walking and holding spears, javelins, axes or musical instruments. They wore feather clothes and hats. Some of them wore feather coats which were worn in big festivals.

Dayak people in Borneo still have the customs of wearing feather clothing and hats in festivals. The legend of Trong Thuy and My Chau also mentioned goose feather coat for princess. Harvest festivals have nature of prosperous beliefs for wishes for good crops. On drums, images of couples who were holding a pestle to bray into a mortar reflected the above nature. On Dao Thinh bronze pot, there were images of couples having sex. Nowadays, the custom of singing eachother loving songs in harvest festivals for wishes for good crops is a trace of prosperous beliefs which still remain in Vietnam today. On Ngoc Lu bronze drums, we also see that in the house on stilts, a couple is sitting, reaching hands to each other, twining their legs, and 'singing eachother' while there is a man beating a drum in the corner.⁵⁸

⁵⁸ The Age of Hung Kings, Social Science Publishing House 1972, pages from 212 to 236.

According to historians, the most ancient bibliography recorded that technique of moltening iron appeared in 513 BC. It was affirmed in the most recent excavation that pig-iron wares appeared in the beginning of the century of 5 BC. Therefore, the Iron Age in China with technique of moltening iron began about 500 BC appeared before that in western countries about 1,600 years. Before, China just had breakable pig-iron wares. When countries of Yueh and Wu found the method of combining moltening iron and forging iron in southern Baiyue, which was much better than Han clan's. Archaeological works matched with Chinese ancient bibliographies, which showed there were 3 centers of refining bronze and manufacturing bronze wares in areas of ancient Vietnamese (Malayo-Viets) throughout the midlands of China and northeast India. They were Harrappa and Mohenjo Daro in northeast India (Atsam State), one in Kinh So and one in northern central Vietnam. Therefore, Sima Qian recorded the records of the historians when Duke Mu of Qin defeated Quanrong, King Cheng of Zhou rewarded Duke Mu of Qin war booty of a bronze drum taken from Quanring (Chuy tribe in Shanxi). Archaeologists and ethnologists said Karen tribe in Myanmar still use bronze drums.

Some Chinese books such as Quang Chau Ky, Tan Thu Tran Thu, Thuy Kinh Chu, Linh Bieu Luc Di recorded *"Babarian (Yue) and Yi were creators of Luo Yue bronze drums"*. Especially, La Huong Lam recorded in Bai Yue Nguyen Luu Du Van Hoa that *"In the old days, Yue culture was worth paying attention to manufacturing bronze drums and its usage. Luo Yue bronze drums were very famous, therefore, they were usually called Luo Yue ancient bronze."* Chu Khu Phi, a scholar in Song dynasty, affirmed in "Linh Ngoai Dai Dap" bronze drums didn't belong to Han culture. Ancient Vietnamese's techniques of refining and casting bronze developed highly, therefore it spreaded to northern

China and western Asia. History of the Later Han (Hou Han Shu) recorded that Luo Yue casted bronze boats and after Ma Yuan won the Trung king, he captured all bronze drums which were symbolized power of leaders of Viet clan to cast bronze horses, bronze boats to present his Han emperor.

Archaeologists found in Vietnam, there were 143 drums making up over 50% of total of bronze drums found in Guangdong, Guangxi, Yunnan, Sichuan (China), Myanmar, Thailand, Laos, Cambodia, Malaysia, Indonesia where Malayo-Viets, namely Baiyue people belonging to the race of Hoabinhoid=Hoabinhian-Protoviets resided. This fact proved ancient Vietnamese in Dong Son, Thanh Hoa early developed to the age of mixed copper and their level was higher than the same race in other places. Paintings of Dong Son people's life which were carved on the surface of bronze drums showed that their life tied with rivers and water. Many relics of boat graves over 2 thousand years ago were found coastal areas such as Ninh Binh, Nam Dinh, Thai Binh, Hai Duong as well as in Kalimantan, Thailand, The Philippines and many places in Southeast Asia.

Especially, G.G.Stratanovich announced his research works in 1997 as follows *"According to my studies, in fact, four types of Dong Son bronze drums which different researchers divided into three types of bells in north and northwest were variants of the same product in the same big region of manufacturing bronze wares. This region can be imaged to be a big triangle with two points at the end of the bottom side which were Dong Son (Vietnam) in the East and Mogaung northern Myanmar in the west. The top of the triangle lay in Yangtze river valley between Dongting lake and Poian lake. Formerly, even Dong Son bronze wares were also supposed to originate from the north. Now it is known by not only the abundant source of bronze ore in Vietnam but*

also bronze mine as well as gold mine and other silver mine. Supposition of the origin of bronze wares in the south in the period of Yin dynasty had its base. The date of Dong Son culture is now pushed back to between the 1st and 2nd millennium BC.”. Therefore, researchers thought that Vietnam was the origin of bronze drums.⁵⁹

Professor Wilhelm Solheim, a director of East-West Institute of Science in Honolulu concluded: *“Archaeological objects were found such as Dong Son bronze drums which 18 Western Institutes of Archaeology agreed that culture of Dong Son bronze drums proved Vietnam had the earliest culture in the world over 15 thousand years ago. That culture covered and affected all over the world. This fact refuted all old conceptions that world civilization originated from Africa.”*

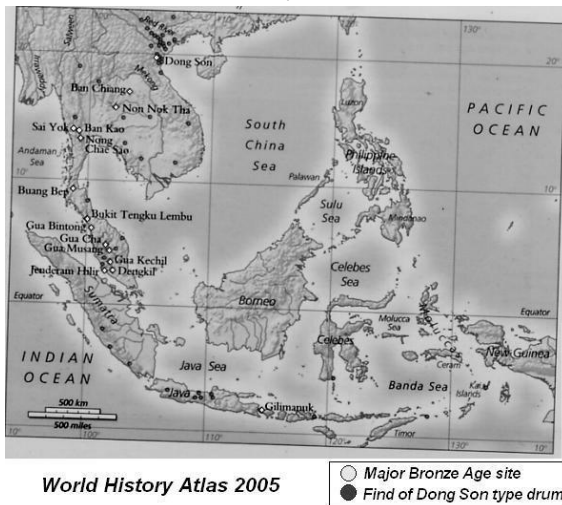
The oldest bronze wares of Phung Nguyen culture were found in Trang Kenh had the date of C14 = 1425 ± 100 BC which were compared with that of China found in Anyang with the date of C14 = 1300. Dong Son bronze wares reached to highest techniques because they mixed copper with lead to make alloy, especially pliable. Alloy in Thailand or other places could be mixed copper with iron, tin, antimoin as Dong Son's but they didn't mixed with lead. Bronze wares were first found in Dong Son, Vietnam but it was the last period which lasted over 2,000 years of brass civilization beginning from Phung Nguyen about 4.000 years ago (C14 Go Bong = 1850 ± 60 BC).

Dong Son people lived in rivers, therefore, they had to live in houses on stilts to avoid flood and they were proficient in astronomy and moving in rivers, therefore ancient Vietnamese held inauguration of the bronze drum on the occasion of a

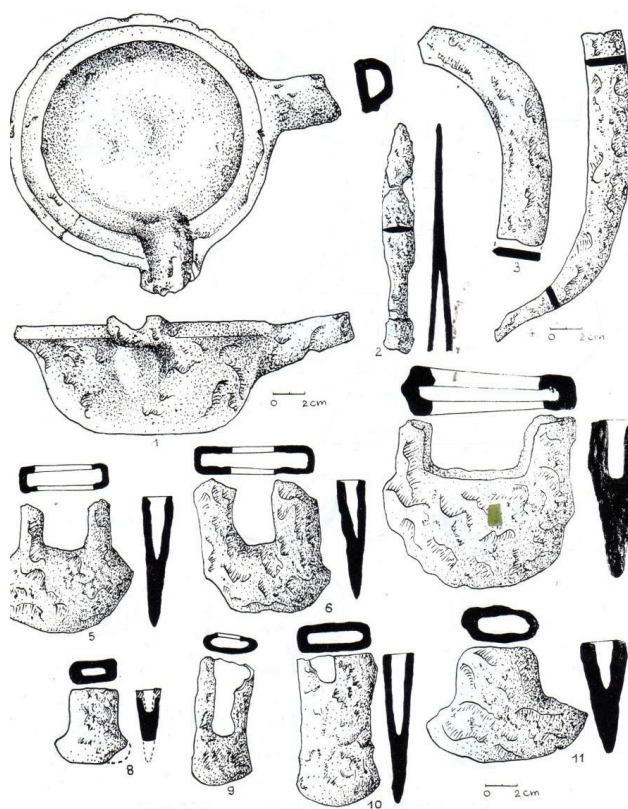
⁵⁹ Tran Ngoc Them: “Introduction to Vietnamese culture” p 306.

good crop. Paintings of prosperity were carved on the surface of drums in traditional water festivals or sacrificing river god. Especially, bronze drums were used to contact and give orders to community, therefore it was considered as a symbol of power of leaders.

After nearly one thousand years of Chinese domination together with development of society, Paladins and military chiefs were gradually replaced by village notables belonging to the family of Paladins, military chiefs or people with power or richness or respect from others, therefore, revolts were led by these people Phung Hung. Historical books in Ming dynasty recorded *“Losing bronze drums ends destiny of Man people”*, therefore bronze drums played an important role in their spiritual and real life of ancient Vietnamese. That’s why Han dynasty always seized and destroyed bronze drums to kill *“Sacred souls of mountains and rivers agglomerating quintessence”* of our country which represented by bronze drums of Viet clan.



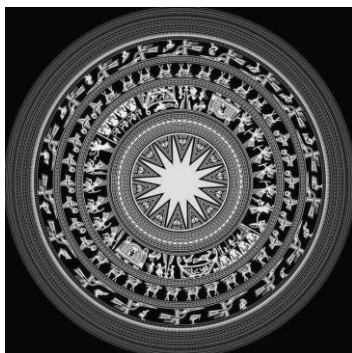
Dong Son Drum in South-East Asia



Source: Archeological Study on Vietnam,
Institute of Archaeology 1990



Bronze drums in Indonesia

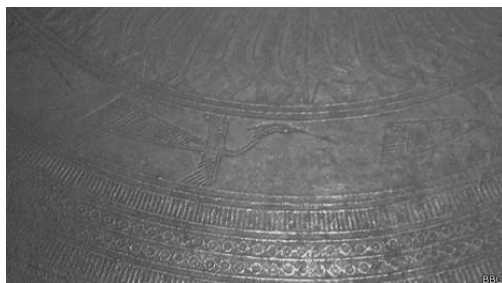




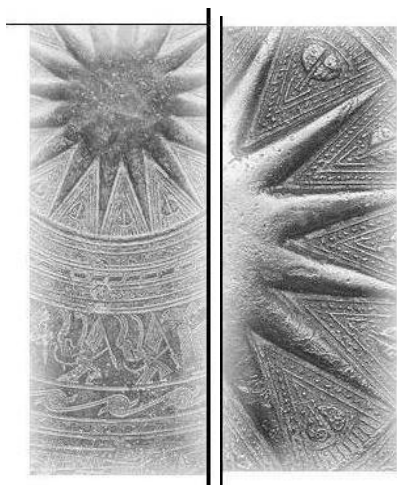
Ngoc Lu Bronze drum surface



Bronze drums in Southeast Asia



Cursive designs “Bird” on the surface of a bronze drum in
Indonesia



The sun-shaped design in the center of a bronze drum



Cursive designs on the breastplate of an armor



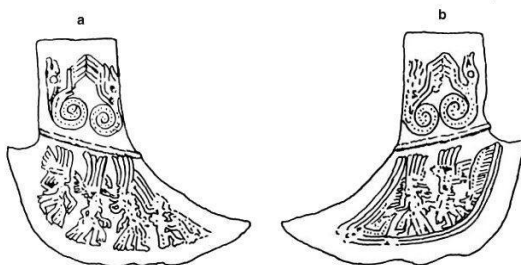
Dong Son Bronze lamp



Polnang
Bronze, Dong Son, 28.3 cm



Dong Son weapons



Hache pédiforme en bronze, Đông-sơn. MLF. I. 19.661.

Hoa văn người và động vật (Riu đông Sơn)



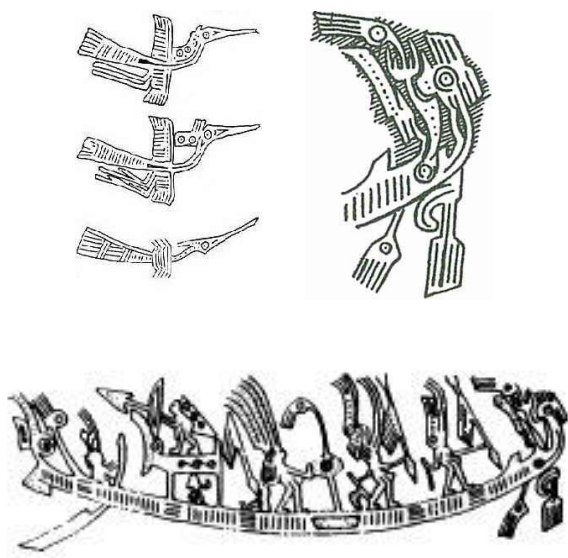
Dong Son Bronze axe



Ploughshares



Bronze hammer



Cursive designs on the surface of a Hoang Ha bronze drum



SA HUYNH CULTURE

In 1995, archaeologists found stone axes, ceramic burial jars belonging to Sa Huynh culture in Phu Hai Commune, Phan Thiet province about from 2,500 to 3,000 years ago. The above historically archaeological relics proved that Lam Ap State, in fact, was founded long time ago, not at the beginning of the 2nd century as recorded in Chinese historical books. Hoabinhian=>Protoviets=>BaiYueh people (Malayo-Viets) were owners of cultures of Sa Huynh and Oc Eo in the brilliant period.

The central region including Quang Nam, Quang Ngai city was a place for converging and intersecting between western culture and eastern culture, between mountainous region and coastal region and plains in Quang Nam, Quang Ngai were places for converging cultures, agglomerating civilization, and building famous wet rice and mulberry civilization. Rice had two crops and silkworms had eight litters. And annually it was recorded in historical books that it was earliest in plains in Quang Nam, Quang Ngai, the center of Sa Huynh culture.

Historical books also mentioned Cham people planted 2 rice crops that well adapted to the local weather, Cham people found drought-resistant rice which was sown and planted at the beginning of the dry season in order that rice ripened at the beginning of the rainy season; therefore, it was called summer rice season. Because of severely dry weather, ancient Sa Huynh and Cham people dug a system of water wells for watering plants, therefore researchers acknowledged there was a culture called “Culture of ancient Well of Cham people”.⁶⁰

⁶⁰ Tran Quoc Vuong: Theo Dòng Lịch Sử page 356.

Archaeologists found “doi se chi” (for spinning thread and made of terra-cotta) of Sa Huynh culture belonging to the early Iron Age about 2,500 years ago. In sand dune in Gia My and coastal regions of central Vietnam, archaeologists found polished stone shouldered axes and polished axes, rough potteries in Cham islands and Chong island of Malayo-Viets ancient Vietnamese including two tribes of Cau and Dua. People of two tribes led by Khu Lien rose up to gain independence and Lam Ap kingdom was founded in the beginning of the solar era.

Through thousands of years of history with ups and downs and now although kingdom of Champa no longer existed, specific cultural characters of ancient Cham people or ProtoViets are still respectfully maintained. Although having the same blood-line origin, but because of time gap that accumulated for thousands of years being apart, and of geographical features and living condition at the locals, the gap grew even larger, making differences between the two clans. Indeed, Hoabinhian=proto-viets people and later Malayo-Viets removed from southern China, ancient Vietnamese settled in northern Vietnam long time ago, from which the second migration of Cham people were 2,500 years apart.

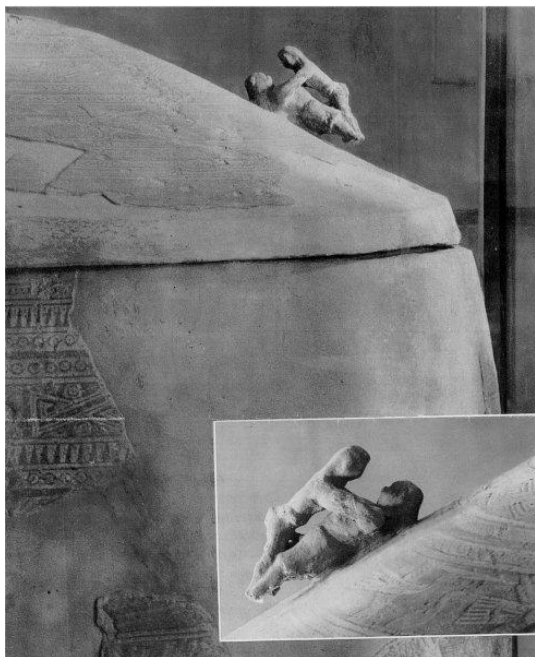
Cham people settled in the south like Malaysian and Indonesian who lived near the equator where native people of Melanesian origin were black. Complexion of these two peoples was a little black and their hair was slightly curly. On the other hand, because of ancient sea route from Champa to India, Indian businessmen came to Champa Sea to propagate Indian culture, and especially Islamic culture, therefore Champa were a little different from primitive Viet community. Especially, Cham people’s religion was Islam, but they modified it into religion of Bani which has

traditionally cultural characters of Champa for worshipping gods and ancestors.

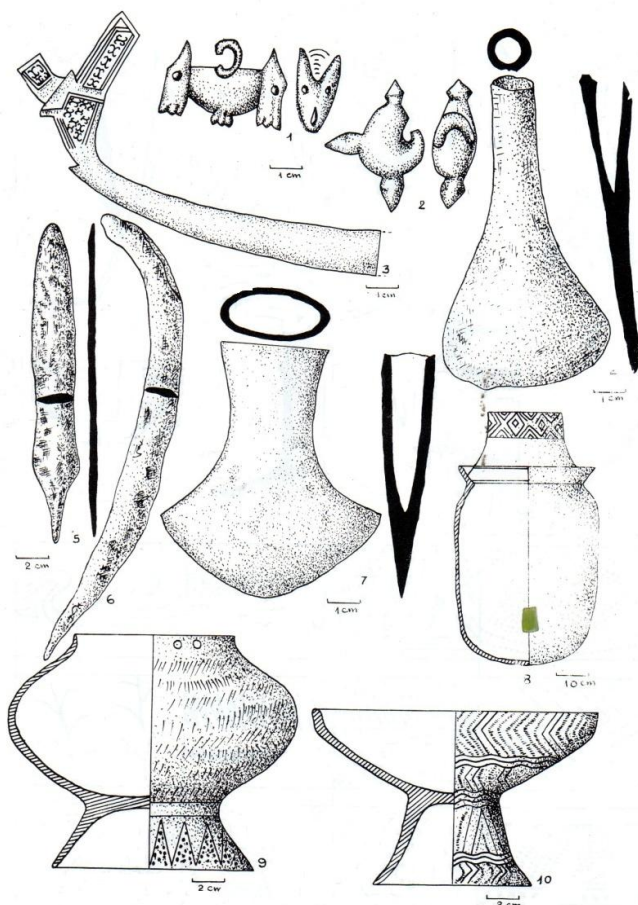
Cham people celebrate their new year on 19th April (Solar calendar) and their two annual big festivals are Kate festival on July of Champa calendar for showing gratitude to heaven and earth and ancestors for protection and help and Chabur festival for female nature in September to worship Goddess such as goddess PoInu Nagar who was also called Thien Yana and the Lady of the realm of Cham people. Especially, it was a contrary between God in Kate festival and Goddess in Chabur festival, and with conceptions of heaven and earth, father and mother, and male and female which represented philosophical theory of a transformation of Yin and Yang from the ancient Vietnamese and have been kept still presently. Cham people are still kept an ancient culture with folk verses, steles of literature, historical anecdotes together with the live and sophisticated sculptures and statues of traditions of Mon-Viet people in ancient times.



Bronze axe



Images of couples having sex on Dao Thinh bronze pot



Bản vẽ 22. DI VẬT VĂN HÓA SA HUỖNH

1. Khuyên tai 2 đầu thú đá; 2. Khuyên tai 3 mẫu thủy tinh;
3. Qua đồng; 4-6. Đồ sắt (4. Cước, 5. Giáo (?), 6. Liềm); 7. Rìu đồng;
8. Chum mộ; 9-10. Bình và bát đồng gốm

Source: Archeological Study on Vietnam,
Institute of Archaeology 1990



An urnlike grave in Sa Huynh



The old stone road in Sa Huynh, showing the stone road and the stone structure in the background.

Cultural relics of Sa Huynh
My Son, former capital of Champa Kingdom



“Linga” Cultural Relics of Oc Eo (Võ Sĩ Khải) 2002

OC EO CULTURE

Archaeologists found some polished stone shouldered axes of Malayo-Viets people, a branch of Mon-Khmer like Van Kieu, Ta Oi, Kotu, and Bru were found in sand dunes in Gia My. Archaeological also found polished axes and rough potteries in Cham Island and Hon Chong which proved that Malaysian were first migrants to have resided here at least 6,000 years earlier. According to historical materials they founded Phu Nam State including Central Vietnam, Southern Vietnam and Cambodia today. Recently, archaeological researchers discovered more and more relics of Oc Eo in provinces of Phuoc Long, Tay Ninh, Dong Nai, Binh Thuan, Long An, Tien Giang and Hau giang. Relics of Oc Eo dated of over 3,500 years ago were found in Binh Duong in 2003. This made us think that ancient Vietnamese first moved to India, then turned back settled in Central and Southern Vietnam and Malaysian belonging to line of Mon-Khmer from Ba Shu they moved straight the south of horizontal mountain range and founded the ancient kingdom of Funan. Louis Malleret, a French archaeologist, first excavated in Oc Eo knoll in 1944 and affirmed that Oc Eo culture of an ancient society reached to the high level of a civilization. Based on relics found, Louis Malleret affirmed Oc Eo was the biggest port in the Mekong delta in ancient time and a city which was buried belonged to Sanscrit civilization. According to Chinese annals such as Book of Jin, Book of Song, Book of Southern Qi, Book of Liang, New Book of Tang and Sanskrit epitaphs found in southern Indochina, especially in the Mekong delta, Kingdom of Funan was founded in mainland of Southeast Asia.⁶¹

⁶¹ Vo Si Khai: Oc Eo Culture, new discoveries (Archaeological research center 1977, page 23.



Cultural Relics of Oc Eo (Võ Sĩ Khải) 2002

[Maspéro, G.1926: Pl.XLII]



Cultural Relics of Oc Eo (Võ Sĩ Khải) 2002

CHAPTER IV

**THE EVOLUTION OF
VIETNAM HISTORY**

Vietnam history has evolved in ups and downs of founding the country. Nomadic Han clan relentless enemy-never stopped invading Bai-Yue states located in Yellow river and Yangtze river valleys in China today. Viet clan was agriculturalists, unable to confront the warlike and nomadic Han clan, they had to move to the south and settled in Vietnam today.

The historical victory in the battle of Bach Dang River led by Ngo Quyen in 938 re-opened the period of Independence and Freedom of our nation after nearly one thousand years of Chinese domination. Our country had over one thousand years of independence and freedom under dynasties of Ngo, Dinh, Le, Ly, Tran, Le, Nguyen, but then French colonialists invaded our country. While our people had not gained independence yet, we bore an ideological war which made our people the most impoverished in our history.

Han clan expanded by winner's advantages, used its malicious and crafty ruses and all the ways to assimilate Viet clan by blotting out all traces of the origin, distorting and changing the historical truth, which made our generations find our own history through a confused and vague history. Each Han dynasty intended to change old names of places or rivers named by Viet clan to blot out traces of our ancient territory. Ironically, history is history; despite all the changes or concealing through nearly one thousand of years of cruel domination by the Han, truth has always been there, and eventually, would be brought to light. At the threshold of the third millennium, the truth of history has been recovered the undeniable *"The Great Viet race's woeful and majestic history with ups and downs of national destiny."*

With the latest and the most persuasive scientific results compiled by professional experts, the historical truth was

restored: Viet clan was one of 3 races of humankind ever existed. This historical truth upset all conceptions of Vietnamese people in particular and the race of Hoabinhian Protoviets people in general from ancient times to the present and from the east to the west. Joseph Needham, a scholar and author of *Science and civilization of China*, who is credited with restoring historical truth hidden thousands of years, said that *"Vietnamese was affected by civilization of Han many centuries. It ingrained in their personalities and they thought that they were inferior and adopted civilization and culture of China and they didn't believe that Chinese culture was really contributed considerably by BaiYue people in the south. The truth hidden for thousands of years together with influence of one thousand years of domination made Vietnamese people astonished. They didn't believe it!"*.

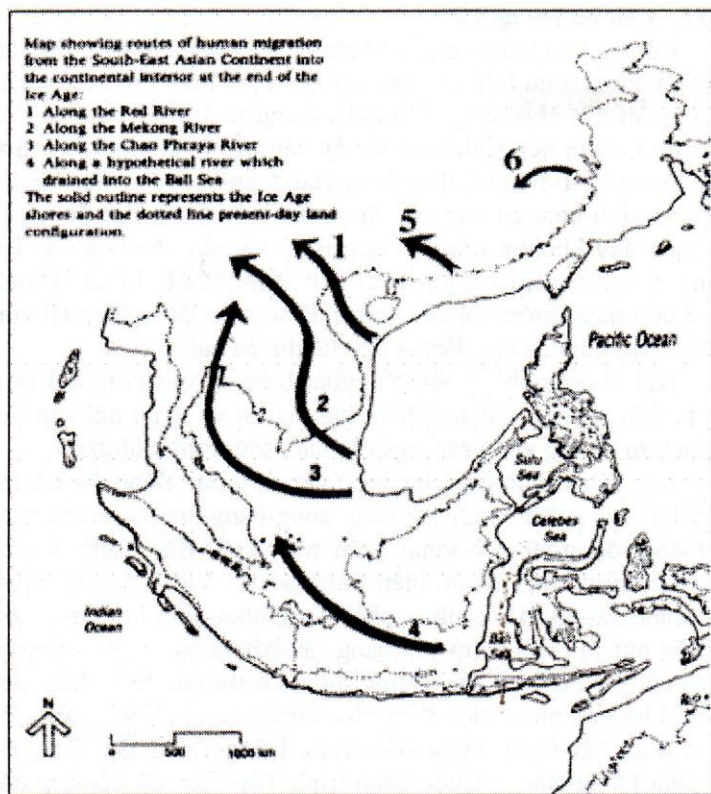
According to J.Needham, Protoviets people brought with them 25 cultural characteristics to new location and affirmed that *"These cultural lifestyles which brought into China in prehistoric age have the factor of "Sea" clearly and it can be described by one word "VIET" which had been wrongly called ProtoThai before". "The word "Viet" is now official name of a country in Southeast Asia: Vietnam today"*.⁶² The problem is we have to examine the whole history of Vietnam to restore the historical truth and dispel our people's relentless enemy's clouds which covered. In history of humankind, there may not be people bearing many losses and misfortunes like Vietnamese people who had ups and downs in history, difficulties and sorrows. From founding the country, Viet clan was driven off by Han clan by strength of nomads who were familiar with horses and wars. Viet clan had to leave the central area of China for the south. However, culture of Viet

⁶² 1. J. Needham: *Science and Civilization in China*, Introduction. History of Science Thought, Cambridge, England 1956.

clan penetrated deep into the country and people of Han clan to form “The so-called Chinese culture”. Therefore, Sima Qian, an orthodox historian of Han clan, admitted a truth that: *“Although ancient Vietnamese were called barbarians, in the beginning they made great merits to all people...”*.

Nowadays, the truth of history is recovered when at an international conference of ‘The origin of Chinese civilization’ at University of Berkeley, USA in 1978, researchers of China affirms Yi-Viet (Yi-Yueh) was an owner of China today. Another historical truth was restored that most inventions which were considered as the Chinese civilization from the agricultural civilization to the metal civilization, techniques of bronze-casting, paper-making, glass-melting, gunpowder-making, architecture of sweeping roofs and curved knives, etc. belong to Baiyue’s civilization. Confucius, ‘The master of all times’ of Han clan, glorified the brilliant civilization of Baiyueh in the South. Confucius wrote in the book of Doctrine of the Mean that: *“Generosity, civilizing, and no revenge on immoral people which are strength of the south represent a great man! Wearing armor, riding horses, fighting with cold steel until death which are strength of the north represent a robber”*. The Emperor Xian of Han (189-220), the last emperor of the Han Dynasty, admitted the historical history that *“Jiaozhi is civilized land with many rivers, mountains, jewel, cultural objects and talented people...”*.

MIGRATING ROUTE OF VIET CLAN



MIGRATING ROUTE OF VIET CLAN

Persuasive science researches have made us understand clearly the origin of Viet clan and removal route of ancient Southeast Asian people from Nanhailand and Sundaland after marine transgression. If it counted as of wise man (*Homo sapiens*) who appeared in the late Pleistocene from 10 thousand years to 125 thousand years ago, marine transgression have occurred 5 times in Southeast Asia. According to scholar Stephen Oppenheimer, 3 times of the most recent marine transgression which occurred about 14,000 years, 11,500 years and 8,000 years ago, submerged ancient Sundaland continent. Researchers determined that primitive men in Southeast Asia were ancient Hoa Binh people (Hoabinhoid = Hoabinhian or ProtoViets) who had to remove to highlands for their existence when marine transgression occurred.

From the above persuasive science results, we can know the removal route of Hoabinhian = ProtoViets race as follows:

I. Hoabinhian = ProtoViets race originally habituated in Southeast Asia and between the valleys of 3 rivers, south Yangtze river, Red river and Nine Dragon river - but mainly gathered in the Red river delta. At that time, because sea level is low, the Mekong river delta and the Red river delta were immense and called Sundaland and Nanhailand.

According to Stephen Oppenheimer, in his Eden in the East, before marine transgression 14,000 years ago, Red river valley stretched to the East of Hainan Island, and it was called Nanhailand. At that time, Sunda shelf was above sea level and connected Asian continent with islands such as Sumatra, Borneo and Java to form Sundaland which allowed ancient Southeast Asian people to scatter and went through land

bridge in this wide area. Even territorial waters today from the south of Ca Mau cape and the gulf of Thailand to straits between islands, such as Sumatra, Borneo, Java, was shallow and called Sunda shelf.

In Pleistocene glacial period from 20,000 years and 18,000 years ago, Sunda shelf was above sea level. When sea level was low about 100 meters to 150 meters, compared to this level today, most continental shelf in East Sea, the gulf of Thailand, and Southern Vietnam stretching to Malay Peninsula, was the mainland which was above sea level today. Before marine transgression, at the time, Southeast Asia Island which still connected with continent and Southern Vietnam today and Cambodia still connected with Borneo, Sumatra, Java, Bali and the gulf of Thailand was immense delta.⁶³ Hoa Binh people moved to delta in Northern Vietnam and resided along rivers and coasts. About 20,000 years, they often contacted other inhabitants in Southeast Asia Island to exist and develop.

About 14,000 years ago, sea level rose high about 80 meters during 300 years and submerged almost Sunda shelf. Photographs taken by satellites showed that Sunda shelf connects with islands to form Sundaland connecting with Asia. Relics of this period may be found through study of distribution of animals in Southeast Asia.⁶⁴ About 8,000 years

⁶³ W. G. Solheim II: New Light on a forgotten Past, National Geographic Vol. 139, No. 3, 1971. Reflection on the new data of Southeast Asia prehistory: Austronesian origins and consequence. A. P. 18: 146 - 160. 1979a: New data on late Southeast Asia prehistory and their interpretation, JHKAS 8:73 - 87. Wilhelm G. Solheim H. Ph. D, published by National Geographic magazine Vol. 139 n. 3 March 1971, in the title of "New light on Forgotten Past".

⁶⁴ Sources: <http://www.vannghesongcuulong.org>: T. Hanebuth, K. Stattegger, P. M. Grootes, Rapid Flooding of the Sunda Shelf: A Late-

ago, the last marine transgression occurred, sea level rose up and inundated the Red river Delta, the Ma river Delta, and Mekong Delta. It forced Hoabinhian inhabitants or Protoviets in Nanhailand continent in Red river valley and in Sundaland in Nine Dragon river valley to leave their locations and moved to highlands.

Inhabitants in Nanhailand were the most crowded group moving in the direction of upper course from Red river valley to Malaya plateau. Others resided in Southern China in the direction of upper course of Xi river and along the basin of Yangtze river in the direction of upper course to Malaya plateau. Inhabited location in Sundaland stretched to Indonesia, along basin of Nine Dragon river and up to upper course. Another group moved along the basin of Chao Phraya river and followed ancient river from the Bali sea, in the opposite direction, to upper course to reside in highlands. The sea level rose high, submerged complete continent shelves of Nanhailand and Sundaland, then formed the gulf of Tokin and the gulf of Thailand and separated Hainan Island and Indonesia with Southeast Asian continent. Hoabinhian (Protoviets) people moved to Yunnan, then to the Tibetan plateau which lied between the oldest Kunlun mountains and the highest Himalaya mountains. Another group removed in the direction of northwest to Tan Linh mountains.

II. According to Prehistoric Archaeology, about 5,500 years ago, sea level gradually went down. Therefore, as Indonesian Malaysian (Hoabinhian=Protoviets) moved from highlands where the land was arid and climate was cold,

Glacial Sea-Level Record, Science on 12 May 2000, Vol. 288. no. 5468, pages 1033 – 1035.

unsuitable for living, they split into two toward the south in 2 following directions: ⁶⁵

1. About 5,500 years ago, one group of Hoabinhian Protoviets=>Malaysian moved along the basin of Yangtze river to red soil area in Ba Shu, Sichuan completely matched with the date in legendary history that Shennong was a king from 3,220 to 3,080 BC. Especially, the result of the archaeological work allowed us to come to the conclusion that the state of Van Lang was founded long time ago. Based on potteries and bronze wares of Hoa Binh culture investigated and excavated in northern Thailand and Lower Laos and determined by the method of radioactive physics C14, it had the date of 3,000 BC, which meant 5,000 years ago. Therefore, the date of founding the state of Van Lang was in the 3rd millennium BC, which completely matched with the landmark of 2879 BC, the early stage of the Bronze Age - in the legend.

Baiyue community's relics of planting wet rice and metallurgy were found everywhere, from Southern China and Thailand to the whole of Southeast Asia mainland and islands. This scientific result allowed us to come to a conclusion that the early stage of the Bronze Age about the 3rd millennium BC, which completely matched with the date of 2879 BC in the legend. It was the time Viet clan transformed the primitive society to found the society with institutions and official regulations of the state of Van Lang. Ancient Vietnamese had a stable life in a social organization of the state.

⁶⁵ G Coedès: *Les Peuples de la peninsula Indochinoise*, Paris 1962. Binh Nguyen Loc "The Malaysian origin our nation", Bach Boc Publishing House Sai Gon, pp. 446-449. Stephen Oppenheimer. *Out of Eden Peopling of the World*. [www. bradshawfoundation. com](http://www.bradshawfoundation.com) and *Journey of Mankind the Peopling of the World*.

Archaeometry determining the date of the 3rd millennium BC completely matched with the date in bibliography to prove founding the state of Van Lang at least 3,000 BC, not in the 7th century BC recorded in Abbreviated history of Dai Viet which changed by Tien Hi To, a historical mandarins of Qing dynasty. He distorted the meaning and changed the date of founding Van Lang State as follows *“Until the dynasty of King Zhuang of Zhou (696-682 BC) in Gia Ninh, there was a stranger using magic to win the heart of tribes, then calling himself Hung King and set up the capital in Van Lang with the name of country of Van Lang. Their customs were good-natured and plain. State affairs were in knot way. There were 18 dynasties with the same name of Hung Kings, etc.”*.⁶⁶

Another special point was that pre-historians said that Malaynesian moved from upper course of Yangtze river to the south. Anthropologists called Mon-Khmer and in ancient Chinese historical books it was called “Tay Khuong” which meant Khuong people (Mon-Khmer) in the Western China. This area stretched from Northern Three Rivers to Southern Three Rivers and it was called Xich Quy Phuong or Cua Viet or Jiaozhi in ancient Chinese books. From upper tributaries in the north, 4 rivers of ‘Min-Ya-Kon-Ka’ comprised Minh Giang river, Da Lang river, Mekong river and Yangtze river ran close to form a uniquely nature scenery with snow and with all year round. There was a place name of Phong Chau in the north of Ba Shu, which then changed into Sichuan, China. Phong Chau was the capital of the state of Xich Quy in the dynasty of Kinh Duong King. In the south, there was also a place name connecting closely with Vietnamese history. It was Suifu where father Luo went seawards with 50 of their children to break fresh ground. This place was found by 2

⁶⁶ Abbreviated History of Dai Viet by an unknown author translated by Tran Quoc Vuong, Thuan Hoa Publishing House 2001, p17.

French researchers, Paul Gouron and Jean Loubet. It was Suifu and its name in Sino-Vietnamese was “Thuy Phu”, the Thanh Do port in Chongqing District, Sichuan Province today.⁶⁷

The result of skull index applied in prehistoric archaeological study proved that in ancient Chinese historical books, there was a historical fact of founding states which were called Baiyue (Malayo-Viets) in Jiangnan during the Warring States period. East Yueh or U Yueh (or Vu Viet) ruled by King Goujian of Yue was located in not only Zhejiang but also up to Jiangsu or Chau Tu, the origin of famous pottery of ancient Vietnamese of Duong Viet clan whose capital was Coi Ke. Ly Te Xuyen wrote Viet Dien U Linh of ancient Vietnam and it was also written clearly in ancient Chinese historical books. These proved that Baiyue community was located all over. Luo Yueh called Lac Bo Trai (Tri) in ancient Chinese historical books was located in Shandong, Min Yueh was located in Fujian, Duong Viet was located in Jiangxi, Dien Viet was located in Yunnan, Quy Viet was located in Sichuan, Nan Yueh was located in Guangdong, Ou Yueh or West Ou was located in Guangxi, La

⁶⁷ Thuy Phu: Name of the location where father Lac went seawards with the 50 children. At that time, this place including from Thanh Do port, Sichuan to Guangxi, Guangdong was an immense sea; historical books recorded it was Nam Hai. Up to now, we have thought Father Lac went seawards with 50 children to Thuy Phu. Recently, P. Gouron, a French master of history and geography, and J. Loubet, a master of art, affirmed that “Thuy Phu” (Suifu) in the “L' Asie moins L'AsieRussia” published in 1920 with a map of Pacific Ocean. Formerly Thuy Phu was Thanh Do port, Chongqing District, Sichuan of today. On the map of New International ATLAS of the world published by Geographical Publishing Company in 1949, Thuy Phu was named Suifu, now Thanh Do port, Chongqing District, Sichuan Province. The truth of history was obviously proved the reality of the legend of The Fairy and The Dragon.

Viet was located in Singapore, Luo Yueh was located in Guangxi and Northern Vietnam.

Exceptionally, the result of skull index applied in prehistoric archaeological study proved the existence of the states of Baiyue in ancient Chinese historical books and the reality of the legend of the origin of our people. Indeed, according to the legend, this group was led by Shennong to move to the end of Qin Linh Mountains. Wherever water went down, ancient Vietnamese came to. This group scattered all over Southern China to East Sea and up to the north of low course of Yellow river. In ancient Chinese historical books, Lac Bo Trai who were despised as Eastern barbarians (DongYi) resided in areas of Boc river to Shandong. It was Shennong in the south.

The result via prehistoric archaeological method proved the reality of ancient historical sources. According to the legend, *“Previously, the great-grandson of Emperor Viem of the family name of Shennong, Emperor Minh, bore Emperor Nghi. Emperor Minh was touring in the south, when coming to Ngu Linh Mountains, he met Vu Tien. They bore Loc Tuc. Loc Tuc was intelligent and he became his father’s favorite, therefore, Emperor Minh designated him his successor to the throne. Loc Tuc showed much reluctance, because he was not willing to usurp his elder brother’s rights, therefore, Emperor Minh finally appointed Nghi Lord of the Northern half of the empire, and Loc Tuc Lord of its Southern half. The younger Lord named himself Kinh Duong king and his domain Xich Quy Kingdom.*

Kinh Duong king married Than Long, the daughter of Dongting’s king, and they bore Luo Long Quan. Sung Lam’s alias was Luo Long Quan. The king married Ou Co, the daughter of Emperor Lai and they bore one hundred sons.

Tradition has it that she bore one hundred eggs that were ancestors of Baiyueh. One day, the king told mother Ou that “I am descended from dragons, you from fairies. We are as incompatible as water is with fire. So we cannot continue in harmony. Therefore we should part, fifty of their children will follow their mother to the mountain, and fifty of their children will follow their father to the south or south sea in some books. The eldest son was conferred as Hung King to succeed to the throne”.

Therefore, the removal route of Hoabinhian => ProtoViets => Malaysian to upper course of Yangtze river to the south matched with the fact that Emperor Minh, the great-grandson of Shennong, went down the end of Qin mountains range in the south. In fact, wherever water went down, ancient Vietnamese came to reside. The group Malaysian = Malayoviets (Baiyue) scattered all over Southern China to East Sea and up to the north of low course of Yellow river. In ancient Chinese historical books, Luo Bo Trai who were despised as DongYi barbarians resided in areas of Boc river to Shandong, it was Shennong in the south.

In this period, water had just went down, MalayoViets resided on the fertile land which had just raised from The three rivers in the north to Shu and Southern China and encompassed by immense rivers, therefore, in ancient historical books, it was called South Sea. It was coastal areas in the book of the Complete Annals of the Great Viet but in the book of Odd Stories of Lingnan, legend has it that father Luo came back to Suifu which we previously understood that because the Father was the dragon, father Luo had to come back to seaward (Palace of the river God). In fact, we had to understand that in this period, Lac Long Quan had to investigate the new land from Dongting lake to Suifu in Sichuan. Mother Ou and her sons stayed in the mountains,

they waited for a long time but father Luo didn't go back, therefore they cried: *"Father, where are you, help us...!?"*. Father Luo suddenly appeared and told to mother Ou that: *"I am descended from dragons and yearn for the sea, and you from fairies and desire to be in the mountains. We are as incompatible as water is with fire. So we cannot continue in harmony. Now we part. Fifty sons will follow me to palace of the river god to rule over many places, and the other half of our sons will follow you to the mountains, but never leave each other..."*.

The legend has it that 50 sons followed their mother to the mountains and the eldest son installed himself as the monarch and became known as Hung King. The state was named Van Lang and his brothers ruled other places. The state of Van Lang was bordered by Dongting lake to the north, Ho Ton (Champa) state to the south, sea to the east and Shu to the west. The legend matched with the results of prehistoric archaeology and ancient historical books of Baiyue states that one hundred sons cut their hair, tattooed, reclaimed and set up hamlets to form Viet clans who scattered all over China today.

When one first hears that the legend seems unreal and fabulous, but the core of the matter is that we just want to determine Viet clan to be an inheritor of transformed Yin and Yang theory and explain father Luo brought 50 sons to Suifu in Sichuan to settle and break fresh ground and later it was called Luo Yueh clan in ancient bibliography. Previously, we thought father Luo brought 50 sons to Suifu, which was unreal and fabulous, but recently 2 French Masters of history and Geography, P. Gouron and J. Loubet, found that Suifu was Thanh Do port in Chongqing District, Sichuan Province, China today. The place name of Suifu was written clearly on the map of Pacific Ocean and Atlas 1949.

According to prehistoric archaeologists, about 6,000 years ago, another group of ancient Malaysian moved to the west to control all over India. This group united with Melanesian aborigines who were relatively civilized and had black complexion and curly hair and were called Dravidian by Ethnologists. Over one thousand years later, Arian race who was called White Indo-European overflowed into India and drove off Dravidian out of the center of India to the south. Arian was nomadic clan named Hindu with Sanskrit. South Indian language was called Pali including that Pali was Sanskrit mixed with Brahouis, Nilgiri and Naga in Assam. Ethnologists and linguists found in the Westernmost bordering with the border between India and Iran now belonging to Pakistan, there was an ethnic minority of Nilgiri. In the Easternmost, there was also another ethnic minority of Naga in Assam state. Although comparing with population of India, it was called ethnic minority, its population was tens of millions of people. Researcher Pryzluski discovered in the center of India, there was a group of Salva. Researchers affirmed that all the above groups were purebred Malaysian. They also worshiped the sun and deer like Dong Son people. Then a part of group returned to Indochina and resided in highland. It was highlander today.

Ancient Indian historical books recorded when Arian entered India, they saw black people who were called town-dwellers in Vedas and had dark complexion. They were called Mleech'a. Mleech'a was transcribed phonetically from the name of ancient Malaya which may be analyzed by researchers Binh Nguyen Loc M= Ma, Lee = Lai, Ch'a = Ya. Mleech'a or Dravidian, built the bright ancient civilization of India. Archaeologists excavated 2 cities of India, Harappa and MohenjoDaro, with their dates of at least 3,500 years. They were surprised when knowing that the civilizations of Mohenjo Daro and Harappa were higher than the civilization

of ancient Egypt. The city has multistoried houses, water inlet sluices, toilets, a place of garbage for town-dwellers and their city was also planned like today. Especially, they didn't use stones like ancient Egyptians, but bricks for building which were buried in earth's humid womb 5.000 years but not damaged, even outside of bricks. Mleech'a people used bronze tools and clocks. Their ancient documents were kept but have not decoded yet. Archaeologists found ancient written language carved on glazed terra-cotta pieces in Harappa of PakisTan today. This written language was more ancient than ancient Egyptian's written language which in 1999, scientists found ancient written language in 3,300 year ancient grave of Egypt.⁶⁸

2. The second removal of Malaysian (or Malayo-Viets) made in the direction of east and along valley of Yellow river in the south 5,000 years ago. In this removal, they resided in the valley of 3 rivers, Wei river, Yellow river and Lac river. Some of them crossed confluence of Wei river to the south of Shanxi, the north of Henan, and the south of Hebei to reside and integrate into Malayo-Viets who resided from low course of Yangtze river and upwards. According to prehistoric archaeologists, this group was not purebred because when going through the corridor of Qinghai and Gansu, they met and hybridized with Mongolians partially.

This second removal of Malaysian or Malayo-Viets, to Shanxi, Henan, and Hebei which belonged to Shennong in the north and founded dynasties of Emperor Nghi, Emperor Lai, Emperor Du Vong according to the legend. In this period, there was a war between Du Vong, Li Vuu and Hien Vien, a leader of south Shennong to seize power of tribes. At last,

⁶⁸ Binh Nguyen Loc "The Malay origin of our people", Bach Boc Publishing House in Sai Gon in 1972 on pages 446 - 449.

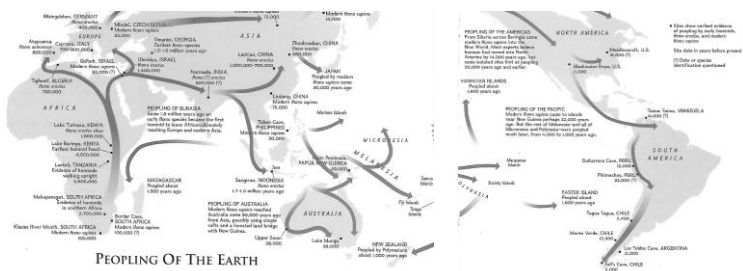
Hien Vien wiped out Du Vong and Li Vuu. Hien Vien became Emperor, the leader of tribes, and later his successors were Zhuangxi, Emperor Ku, Emperor Yao, Shun, and Emperor Wu of Han. Hien Vien Emperor wiped out Emperor Du Vong and Li Vuu, which made the beginning of the first separation of Viet clan. Some of Luo Bo Trai leave Shandong for Korea and Japan or went along coasts to the south to reside in Taiwan, Hainan and Celebes. Some of them came to Northern Vietnam and integrated into natives who resided here for a long time.

Yu The Great found the Xia Dynasty and was a descendant of Zhuangxi but had the family name of Ty because before coming to the throne, Yu started in Ty riverside in Shanxi province. The capital of Xia dynasty as located in An Ap, Shanxi province which was more than 100 kilometers away from confluence of Wei river. Yu The Great was the first emperor who formed hereditary regime, ruling the country was made orderly. Yu The Great divided his territory into 9 districts, which was based on their geography and 9 dialects of Baiyue people, of which Kinh Viet was called Chau Kinh. It was recorded in Geographic part of Classic of History that Kinh District was very small. It stretched to Huai river in the direction of the east. But according to legendary history of Vietnam, Kinh District was located in Hubei province, Hunan, Guizhou, and Guangxi today where people of Chu state (Chu-Viet) resided in the Warring States period and it was called Kinh Man by Chinese history. Yangzhou was wider and stretched to the East Sea including areas of Huai river, Xuzhou, U Viet which was called Yi Viet by Chinese history.

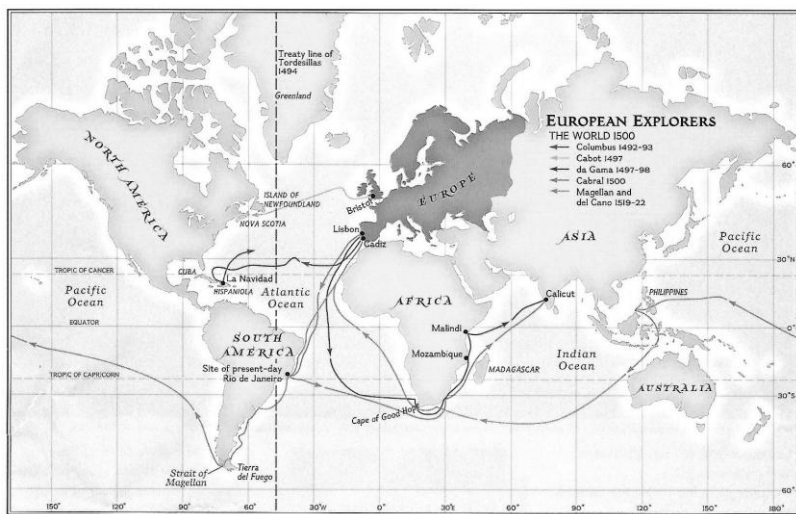
- When marine transgression occurred, Hoabinhian Protoviets, ancient Southeast Asian people, moved from Nanhailand and Sundaland in the direction of the north to Malaya Plateau, then some of them moved in the direction of

the northwest to Thai Son Mountains in Shandong peninsula to reside, others removed along coasts in the direction of the north, then crossed Bering land bridge to Alaska, then became American Indians in North America. Meanwhile, some ancient Southeast Asian people removed to mountains in Taiwan, The Philippines, and Borneo.

- When sea level gradually went down 5.500 years ago, some Hoabinhian-ProtoViets removed to the south to reside and found the states of Baiyue (Malayo-Viets). They went out to sea to trade with people in islands from Indonesia to Polynesian Archipelagos. Winds and waves in the Ocean brought them to Central America and South America and became American Indians. These American Indians in America were called Indians by Christophe Colomb because he thought that they were Indians. American Indians had custom of tattooing and applied soil to their faces and bodies, therefore Western people called them American Indians. They had the same DNA with Malayoviets, it's exact to call them Ameri-Viets.



PEOPLING OF THE EARTH



EUROPEAN EXPLORERS THE WORLD 1500

HOABINHIAN=PROTOVIETS

Nowadays, scientific circle not only look into everything and explain all phenomena scientifically but also double check the persuasiveness of hypotheses. Human being has stepped into the 3rd millennium with great breakthroughs in many fields, especially genetics of Phylogenetic Analysis of DNA, which unveils a lot of unanswerable questions before. Especially, Oceanography and Genetics have enable us, the Vietnamese people, to find the origin of our nation completely, scientifically and persuasively.

In the 19th century, scientific circle agree about Charles Darwin's theory of evolution and the theory that human beings appeared first East Africa, and then from Africa, they migrated to other continents. And the phenomenon of genetic mutation occurred because of adapting to climate and soil, they changed into Caucasians, Asians, and Africans who were different from complexion and appearance. Materialistically scientific circle explained human beings originated from evolution of the ape and became Homo-sapiens. From evolutionary law, materialistic theory stated that human beings were a highly developed animal without a soul, therefore, they were born, lived and died like a animal without a soul, a animal no more no less.

The fact proved that genetic mutation could not explain many differences between races. From that, human beings originated like other species existing in the world and not spent many stages of evolution from great ape to become human beings. On the other hand, the reason of genetic mutation was not persuasive because today, scientists affirmed there were 24 pairs of chromosomes in the body of small gibbons or orangutans in Central Africa and Southeast Asia, whereas there were 23 pairs of chromosomes in the

body of humans. Especially, among of them, there were just 5 same pairs and the rest was completely different, therefore, it was unacceptable to think it was because of genetic mutation. In addition, recent science proved that Paleo-Anthropus and Arche-Anthropus were completely different from Homo-sapiens in appearance and weight of brain, therefore, there were not any connections between Homo-sapiens with Paleo-Anthropus and Arche-Anthropus. Furthermore, paleo-anthropus and arche-anthropus were extinct and Genetics proved Paleo-anthropus and arche-anthropus were extinct for a reason, therefore, it was affirmed that they were not ancestors of human beings.⁶⁹

Previously, great scientific breakthrough of the dating method by C14 has empowered archaeologists to determine the date of ancient relics and learn about the civilization of a nation as well as evolutionary processes of a race. Research works of scholars such as those of W.G. Solheim, Joseph Needham, and Stephen Oppenheimer; especially Genetics and Modern Biological Technology, have cast light on the genome of humans, from which we can trace back the origin of fatal diseases such as cancer, innate diseases and especially the origin of a nation as well as migration route of humans.

The results of genetics showed that Homo sapiens-sapiens originated from East Africa, after many migrations, they came to Asia, Middle East and other places. The first migration in the early glacial period was made along the coastline of South Arabia and South India to Andaman islands and Nicobar islands of today somewhere in the Indian Ocean near Myanmar, then to South Asia and Australia. Professor

⁶⁹ Cung Dinh Thanh: in search of the origin of Vietnamese civilization published by Tu Tuong Publishing House in Australia in 2003 on page 292.

Cavalli-Sforza, a geneticist, has made many researches on genetic relations of races showing migration of humans from Africa to Asia through South Asia. Hence there were 2 different ways: One group moved up to East Asia and North America and one groups moved down to Oceania.

In 1999, Dr Li Yin at Stanford University did a research on the 21st chromosome of humans and discovered that actually, there were 3 waves of migration from Africa in the prehistoric age. The first wave was from Africa to South Asia and then Oceania. The second was from Africa to Southeast Asia (through South Asia), and then it split into 2 subgroups, one of which continued moving up to East Asia and the other to North America and then down to Oceania. The third one was from Africa to west and Middle Asia, then moved up to Europe, North America and down to South Asia and India.⁷⁰

Spencer Wells, a US geneticist, said that *“Human being left Africa 2 times. The first time was about 60,000 years ago. From Africa, they came to Southeast Asia. But the second migration from Africa to Middle East, Middle Asia, Europe, and China 45,000 years ago was important because most humans who lived outside Africa today were descendants from this migration.”*⁷¹ Meanwhile, Stephen Oppenheimer, an oceanographer, affirmed that *“There was the only one time humans left Africa successfully about 85,000 years ago.”*⁷² However, Oppenheimer’s hypothesis was more persuasive on

⁷⁰ Li Yin, et al. Distribution of haplotypes from a chromosome 21 region distinguishes multiple prehistoric human migrations, Proc. of Natl. Acad. Sci, USA, vol 96, pages 3796-3800 (1999).

⁷¹ Hillary Mayell. The Journey of Man: A Genetic Odyssey by Spencer Wells published on National Geographic on 21 January 2003.

⁷² Stephen Oppenheimer. Out of Eden Peopling of the World. www.bradshawfoundation.com and Journey of Mankind the Peopling of the World.

the ground that prehistoric men moved along coastlines of South Asia to Vietnam about 60,000 to 70,000 years ago.

In 1998, professor J.Y. Chu and his colleagues did researches on ‘Chinese Human Genome Diversity Project: Genetic Analysis’ and concluded that 50,000 years ago, prehistoric man migrated from Vietnam to Australia and Southeast Asia Islands. About 40,000 years ago, because it was less cold in the north, ancient Vietnamese moved up to China and about 30,000 years ago, they crossed the Bering Strait to reside in America.⁷³

Geneticists studied 5,000 fossil teeth and determined *“About 40,000 years ago, Humans moved from East Asia through Middle Asia into Europe. At here, they mixed with people from Middle East where they settled and became ancestors of Europeans.”*

According to geneticists, from 20,000 to 10,000 years ago, prehistoric Southeast Asians resided in highlands in north and south of Southeast Asia. At the new environment, they domesticated fruit trees and animals, fished, gathered fruits and food in forest, planted trees such as bean near their residence in caves. Before marine transgression 14,000 years ago, Sunda shelf was still above sea level, connecting Asian continent with Sumatra island, Borneo islands, Java island to form Sundaland, allowing ancient Southeast Asians to scatter and go through ‘land bridge’ in this wide area.

⁷³ Chu JY, et al. Genetic relationship of populations in China. Proceedings of the National Academy of Science (USA) 1998; 95: 11763-11768. We thought about 14 thousand years ago, they crossed Bering land bridge and brought with them techniques of planting rice developed 15 thousand years ago, which was reasonable because if they came to North America 40 thousand years ago, how Indians knew to plant wet rice?

In Stone Age, ancient Southeast Asians who were called Austro-Asiatic by anthropologists and owners of Hoa Binh culture whom we called Hoabinhian => Protoviets, resided in Vietnam. After marine transgression, they moved up to Malaya plateau; therefore, anthropologists called them Indonesian. After marine regression, Hoabinhian => Protoviets => Malaysian (Indonesian) moved in the direction of northeast to reside and became Malayo-Mongoloid. According to Ballinger, they moved from Africa along coastlines of South Asia to Vietnam. When most of them stopped in Vietnam and mixed with Australoid, other groups moved along corridor in the West to reside in northwest China⁷⁴ then moved up to Altai. Here, they mixed with Turc tribe from Middle Asia and Mongoloid then become Han (Chinese) clan.

According to the genetic results, the prehistoric men moved from Africa along coastlines of South Asia to reside in Central and Northern Vietnam. They were owners of Hoa Binh culture, i.e. Hoabinhian or Protoviets. They occupied an immense area stretching from Taiwan and Hainan (Nanhailand) to Indonesia (Sundaland). Protoviets migrated to Australia and settled in Southeast Asian Islands. When marine transgression occurred, they moved up to Yunnan then Malaya plateau. When marine regression occurred, they removed to the west and become ancient Indian or Dravidian.

About 5,500 years ago, when sea level gradually went down, Indonesian from Malaya plateau, whom we called Malaysian, moved down to the south. They were called Baiyue people in ancient Chinese bibliography (Malayo-Viets

⁷⁴ S.W. Ballinger and his colleagues: Southeast Asian mitochondrial DNA Analysis reveals genetic continuity of ancient Mongoloid migration. Genetic in 1992 no. 130 pages 139-145.

= Bai-Yue). In this period, archaeological circle didn't record that humans appeared in Northern Vietnam because in this period, this area were flooded with sea water. So, there was no reason to think ancient Vietnamese founded Van Lang state in Northern Vietnam as many historians previously wrote.

Studying the historical origin of the Vietnamese, we just studied from the period of appearance of Homo Sapiens sapiens. Based on the archaeological results, we found skeletons of Homo Sapiens sapiens in Tabon cave in the Philippines with the date of $30,500 \pm 1,100$ years, in Menin lake in Australia with the date of $26,300 \pm 1,500$ years and Ayre lake and Mungo lake in Australia with the date of 35,000 years. There was the only one skull of 15 year-old man which was the most ancient being found in Niah cave in the north of Kalimantan island in Indonesia and its age C14 was $39,600 \pm 1,000$ years. Archaeological circle found 60,000 year-old skulls of Australoid in Mungo lake in Australia and 68,000 year-old skeletons of Mongoloid in Luu Giang, Guangxi. Based on this fact, scholar W. Howells thought that in Western Europe, there were ancient men changing to become Homo Sapiens sapiens, in Southeast Asia, Homo Sapiens sapiens did. He thought that the cradle of human beings was in Southeast Asia. Especially, archaeological circles found a skeleton which was near the most recent Hoa Binh people or Hoabinhian-Protoviets in Ma Ba Village, Guangdong province bordering by Northern Vietnam today.⁷⁵

⁷⁵ Cung Dinh Thanh: in search of the origin of Vietnamese civilization, Tu Tuong Publishing house in Australia in 2003 on page 294. (The map of the World in the ancient age with place names with Homo-sapiens, which was adapted from Dr T.R.Tregear, A Geography of China University of London Press) on page 27 by Tu Tuong Publishing House in Australia in 2003.

As for Vietnam's territory today, among 22 skulls excavated and studied by scientists of the French School of The Far East before 1945, there were 10 skulls of Melanesian, 16 skulls of Indonesian (Hoabinhian-Protoviets), 6 skulls of Australo-Negroid and mixed races. According to general statistics of ancient skulls found before and after 1945, except for 30 skulls, whose features were unable to be determined, 58 skulls were listed as follows:

TYPES OF ANCIENT SKULLS (Nguyen Dinh Khoa)

Type of skull	The Neolithic	The Early Bronze Age	
- Australoid	1	0	1
- Transferring	14	3	17/58
Australoid-Mongoloid (developing Mongoloid)			
- Indonesian	20	14	34/58
- South Asian	0	6	6/58

Researcher Nguyen Dinh Khoa thought that primitive men who came to Vietnam were of two races: Australoid and Mongoloid. In Vietnam, they turned into four races of ancient Vietnamese: Indonesian, Melanesian, Vedoid and Negritoid.⁷⁶ This result was based on theoretic points of other anthropologists that Indonesian were Mongoloid, which made many mistakes, therefore, it was unpersuasive because during the Stone Age, no remains of Mongoloid were found in Southeast Asia.

Among 58 ancient skulls, in the Neolithic, whom anthropologists called Indonesian, were Hoabinhian-Protoviets making up 20 skulls. Meanwhile, there were no

⁷⁶ Nguyen Dinh Khoa. Southeast Asian anthropology. Publishing House of University and Vocational School. H. 1983.

skulls of Mongoloid. Until the early Bronze Age, Hoabinhian-Protoviets moved down from Malaya plateau to the South China and Northern Vietnam and became Malayoviets or Baiyue people whose skulls reduced from 20 to 14 skulls. In total, skulls of Indonesian or Malayo-viets made up the most 34/58, and skulls of the Mongoloid race just made up 17/58.

According to a Dutch anthropologist, William Keers, Indonesian (Malaysian) were Palaco-Mongoloid. It was understandable that the factor of Mongoloid more and more increased because it was also primitive Malaysian = Hoabinhian = Protoviets. If there were 17 skulls of Mongoloid out of 58 skulls, it was because in the second migration, Malaysian or Malayo-Viets went through the corridor in Qinghai, Gansu and met the Mongoloid race from the north and mixed. This meant ancient Vietnamese in the second migration bore the factor of Mongoloid. Exclusively, that Malaysian themselves had the factor of Mongoloid because they were Palaco-Mongoloid. In 1948, a Dutch W. Keers, thought that Proto-Malais or Malaysian was the most ancient form of Mongoloid.

In addition, because of thousands of years of Chinese domination, it was understandable partial mix of blood-relations had the factor of Mongoloid. However, Viet clan was still the subject adding some factors to Mongoloid; therefore, Vietnamese today have still kept their own characters. They just have the additional factors of straight hair and little slanting eyes in some people, but primitive Malaysian had a little wavy hair. However, some Central Vietnamese and Southern Vietnamese had wavy hair because they were mixed with Cham people, Malaysian and Indonesian but they keep the primitive factor of Hoabinhian-Protoviets.

According to H.V. Valois, an ethnologist, judged in 'The human races' that Ancient Malaya race (Proto-Malais) or Indonesian (Malaysian) was a special race for its small and fine characteristics which made it different from 3 races: black race, yellow race, and white race and those characteristics were displayed hazily. In other words, Malaya race that was called primitive Malaysian was between 3 races and this race was not much different from those 3 races, but those 3 races were completely different from one another. Hoabinhian=Protoviets=Malaysian race inclined to race unity which means it was easy to unite with other races, therefore, today there is not any more purebred Malaysian race. J. Deniker determined in his book of 'Races And Peoples In the World' that special characteristics of group of Oceanian people were straight hair or wavy hair, black hair, black eyes, yellow skin, less body hair. As for Indonesian or Malayo-Viets, they had short stature, pug nose, sometimes concave nose, high cheek bones, lozenge face, long head or medium head. Anthropologist, J. Deniker, thought that Indonesian (Malaysian=Malayo-Viets) was pure Malaya or Proto-Malais.

Until now, some scientists classified Indonesian (Malayo-Viets) as Southern Mongolian, but scholars Vallois, Oliver and Dao Duy Anh thought that they were two different races. Both points of view were unreasonable. Malaysian race was descendants of Hoabinhoid = Hoabinhian or Protoviets who was considered as the first race before splitting into 2 groups:

- The group in the north was called Malayo-Mongoloid.
- The group in the south was called Malayo-Viets (Baiyueh).

Over 14,000 years ago and before marine transgression, Palaco-Mongoloid or Malaysian crossed Bering steppe which later became Bering strait to reside in North America and

became North American Indians and after thousands of years, some Malayo-Viets crossed Pacific Ocean and became Central and South American Indians today.

Nowadays, scientific circle thought that pure race is no longer existent because conditions of forming a race seem to be out of the way. According to law of development, cultural exchange leading to racial mix forms new types of human races among races. Besides skulls of primitive Indonesian (Malaysian), there were skulls of mixed races and transferring types of skulls resided in Vietnam. In the Neolithic, most Vietnamese had long head, the minorities had medium head. Until the Bronze Age to the early Iron Period, there was a change in ratio of skulls: long skulls reduced and medium head increased and at the same time short skulls appeared increasingly. Some researchers thought that it was skulls of South Asians. In fact, short skulls were primitive types of Hoabinhoid = Hoabinhian => Indonesian (Malaysian) => Malayo-Viets (Baiyueh) today through long process of racial mix.

In brief, Paleoanthropologists have studied nearly 100 ancient skulls found in Vietnam. Ancient people resided in Vietnam long time ago. Archaeologists found stone tools whittled simply in Do Mountain in Thanh Hoa. This proves that from the Early Paleolithic, humans existed in our country. Until the later Paleolithic ten thousand years ago, primitive men whose forehead bone and many molar teeth found in Keo Leng, Lang Son affirms the fact. In the Early Neolithic about 7,000-8,000 years ago, among owners of cultures of Hoa Binh and Bac Son, many ancient people had traits of skull and face which resembled ancient Vietnamese's in Thieu Duong and La Doi. Traits of skulls and face nearly resembled Homo Sapiens sapiens', their height was about 1,58 meters. Their heads were round with a relatively wide face, high

cheekbones, relatively pug nose, a little projecting face. It was their custom to dye their teeth black. It was Hoabinhian or ProtoViets in Thieu Duong and La Doi who were not different from Muong people in Hoa Binh now.

At that time, ancient people of cultures of Hoa Binh and Bac Son dwelling in caves in Lang Son (Binh Gia, Lang Cuom, Keo Play), Thanh Hoa (Da But) were called ancient Indonesian (Malaysian) by scientific circle. It was Malayo-Viets, ancient people in the dynasty of Hung King, or Baiyue community who J. Needham called 'association of Viet ethnic groups' or 'Baiyue Brotherhood community'. Most of them had short head and round skull and resided in ancient Van Lang State from the Neolithic. Malayo-Viets of South Asians known by anthropologists was racial mix and long evolution. It was Homo sapiens-sapiens and Southeast Asian peoples in mainland and islands.

KINGS FOUND THE STATE OF VAN LANG

To this day, Vietnamese historians still based on what was called Chinese history written by the mandarin historians to write Vietnamese history, therefore, the historical truth was distorted, which made many fatal mistakes for future Vietnamese generations. The nature of Han clan was invading and expanding. Their consistent policies were exterminating documents, therefore, after invading, they took away all historical books of Viet clan. Every dynasty often changed place names and river names to wear away traces of erstwhile fatherland of Viet clan in China's territory today. Abbreviated history of the Great Viet of Tran dynasty was taken away by Ming army. The only copy which was kept in 'Chinese Encyclopedia' was distorted by Tien Hi To, mandarin historians of Qing Dynasty, even they changed the name of Abbreviated history of the Great Viet into Abbreviated history of Viet. All these things made historical mistakes over the process of founding Vietnam, therefore, historian Joseph Needham had to raise his voice to recover the historical truth which was covered by the strength of the winner after thousand years of history. Therefore, it is necessary to learn the origin of the nation from the legend and crumbs of the history to recover the truth. The objective truth of the history will be clear and the truth of history will be revealed, which are our centuries-old aspirations.

Today, in the light of civilization of human beings in the 21st century and with the most persuasive science results of the origin of the nation, previous mistakes over the origin of our nation were clear up as follows:

1. Researches of marine transgression by oceanography showed us the most recent marine transgression which occurred about 8,000 years ago made ancient Southeast Asian

people in Nanhailand and Sundaland leave their location for highland. Ancient Southeast Asian people of Hoa Binh culture (Hoabinhian) were Protoviets who removed to the north to reside in Van Nam, Shu then Malaya plateau which lied between the highest Himalaya mountains and the oldest Kunlun mountains.

2. When sea level went down 5,500 years ago, Hoabinhian Protoviets which were called Indonesian by anthropologists removed to the south, we call them Malayo-viets. The result of skull index by prehistoric archaeologists showed us the removal route of Indonesian who were called Hoabinhian Protoviets => Malaysian that they resided in the area stretching from North Area comprising 3 rivers, Yellow river, Luo river and Wei river to South Area comprising 3 rivers, Yuan river, Xiang river and Yangtze river. This area was called Cua Viet or Jiaozhi in Classic of History and inhabitants were called Mon-Khmer by anthropologists and Tay Khuong, Khuong people in the west of China by Chinese history.

The result of the persuasive science researches proved the reality of the legend of the origin of Viet clan. The historical truth was recovered after thousands years of being covered by the time and malevolent and crafty intentions of our inherited enemies.

The legend of our nation's origin in the form of fairy tales of the family name of Hong Bang told that: *“Previously, the great-grandson of Emperor Viem of the family name of Shennong, Emperor Minh, bore Emperor Nghi. Emperor Minh was touring in the south, when coming to Ngu Linh mountains, he met Vu Tien. They bore Loc Tuc. Loc Tuc was intelligent and he became his father's favorite, therefore, Emperor Minh designated him his successor to the throne.*

Loc Tuc showed much reluctance, because he was not willing to usurp his elder brother's rights, therefore, Emperor Minh finally appointed Nghi Lord of the northern half of the empire, and Loc Tuc Lord of its southern half. The younger Lord named himself Kinh Duong Vuong, and his domain Xich Quy Kingdom. Kinh Duong Vuong married Than Long, the daughter of Dongting's king, and they bore Lac Long Quan. Sung Lam's alias was Lac Long Quan. The king married Au Co, the daughter of Emperor Lai and they bore one hundred sons. Tradition has it that she bore one hundred eggs that were ancestors of BaiYueh... ”.

According to Bach Viet Ngoc Pha Truyen thu, there were just Two emperors, not Three emperors which were written in Chinese historical books. Fu Xi or Sun-Emperor (2698-2599 BC), had the family name of Hien Vien and name of Thaihao worshiped the dragon. The folk legend told that when going through Loi Trach rammer, the Lady Hoa Lu footed on the giant footstep of the Dragon God, then bore Fu Xi. This was the way of becoming pregnant named “da hop”, a particular character of ancient Vietnamese. Being the son of the Dragon God, Fu Xi had human head and upper body, and the dragon lower body. Fu Xi and Nuwa had human upper body and dragon lower body of a relieve statue of 2 people with their tied tails. On Fu Xi's hand, there was a sun statue and on Nuwa's hand, there was a moon statue.

Shennong, namely Deity Emperor, whose the family name of Khuong and name of Shaohao, worshipped the birth and succeed to the throne from Fu Xi. Therefore, two emperors of Viet clan were Fu Xi with the family name of Thaihao who worshiped The Dragon and Shennong with the family name of Shaohao who worshiped The Bird.

The Spring and Autumn period was the renaissance of Viet clan with rising up by the states of Baiyue, from Wu State to Yue State, both of them proclaimed themselves kings, then Chu State led the alliance of 6 countries in the south of the China against Qin dynasty. Therefore, in this period there were characters of Vietnamese historical legend such as Fu Xi, Nuwa, Shennong, Hien Vien Emperor, Zhu anxu, Emperor Ku, Emperor Yao, Shun and Emperor Yu the Great of Xia dynasty of Viet clan. Confucius, the master of all times of China, also knew this, therefore, he never mentioned Emperor of China, although Confucius confirmed about serving Zhou dynasty.

All the Chinese books of Co Su Khao, Tam Ngu Lich, Dong Ky, and De Vuong The Ky affirmed that Shennong had connection of blood-relationship with Viet clan. On the other hand, Viet clan were descendants of Shennong. Ancient Chinese books read that Emperor Yao and Shun repressed the family name of Cong Cong of Han clan because they fought for the throne with Chuc Dung, a descendant of Shennong. The King of Zheng State and royal family of some states in Shangdong Peninsula such as Qi State, Lu State, Chen State recognized themselves as descendants of Thaisan God and had family name of Khuong of Shennong. Therefore, Shennong with family name of Khuong resided in Khuong state (Tay Khuong) = Mon-Khmer like the legend told that Emperor Minh, the great-grandson of Shennong, was touring in the south ...

The legend of founding the state of Van Lang was recorded in Odd Stories of Lingnan revised by Vu Quynh in the end of the 14th century as follows “*One hundred sons listened to the father’s pieces of advice and say goodbye, 50 sons stayed in Phong Chau with mother Au and elected the eldest son as a king named Hung King...*”. Annals of the Great Viet by Ngo

Si Lien read: *“When Hung King came to the throne and founded the state of Van Lang. The State was bordered by South Sea to the east, Shu to the west, Dong Ting lake to the north, Ho Ton State or Chiem Thanh State (Champa) to the south”*. Ancient historical books showed us that Viet clan first removed from the foot of Himalaya along valley of Yangtze river to Dan mountain, Ba mountain, Shu mountain which were called Phong Chau in Ba Shu (Sichuan).

The above historical books affirmed that the reality of the legend matched with border of Van Lang state. Odd Stories of Lingnan read *“Hung Kings divided the state into 15 districts such as Viet Thuong, Jiaozhi, Chu Dien, Vu Ninh, Phuc Loc, Ninh Hai, Duong Tuyen, Luc Hai, Hoai Hoan, Cuu Chan, Nhat Nam, Chan Dinh, Van Lang, Que Lam and Tuong Quan”*. Hung King founded the state of Van Lang and chose Phong Chau, which lied between 2 ranges of mountains of Tibet and Sichuan where the origin of 4 rivers flowed to the south and the east, as the capital. These four rivers united together in Min-Ya-Kon-Ka where 4 rivers such as Minh Giang river (Min), Da Lang river (Ya), Mekong river (Kon), and Yangtze river (Ka), were adjoining each other. Previously, it was Shu (Ba Thuc), then changed into Sichuan.

According to Hung Trieu Ngoc Pha and Than Pha in Tien Lat commune, Viet Yen district, Ha Bac province read that in the 16th dynasty of Hung Kings, Hung Tao Vuong or Duc Quan Lang (660 BC - 569 BC) removed to Yunnan and the 18th dynasty of Hung Kings removed to Viet Tri which was called Phong Chau in the north of Vietnam. Historical books in Tang dynasty of Book of Tang read that until 621, Tang dynasty changed Tan Hung into Phong Chau comprising 6 districts such as Gia Ninh, Tan Xuong, An Nhan, Truc Lac, Thach De and Phong Khe. It was recorded in Chinese historical books that Jiaozhi was changed into Jiaozhou in the

period of Tai Kang of Sui dynasty. Phong Chau was merged into Jiaozhou and called it Jiaozhi district in the 3rd year of great enterprise of Sui dynasty. Phong Chau was upper Phong Chau in Yunnan where Emperor Zhongzong of Tang, the son of Emperor Gaozong of Tang, was discrowned by Wu Zetian after one year of crowning. He had to run to upper Phong Chau in Yunnan.

In the period of Tang Dynasty, the land around the cross-road of Hac and under valleys of Chay river, Thao river, and Da river was named Lower Phong Chau which was different from Upper Phong Chau in Yunnan. On this occasion, Tien Hy To, a mandarin historian of Qing dynasty, changed Abbreviated History of the Great Viet into Abbreviated History of Viet and wrote the founding of the State of Van Lang as follows *“In the dynasty of Emperor Chu Trang Vuong (696-682 BC) in Gia Ninh, there was a stranger using magic to win the heart of tribes, then called himself Hung King and located in Van Lang with the name of country of Van Lang. There were 18 different Hung Kings”*.

Therefore, the historical truth was affirmed by the most persuasive science result that Nanhaland or Northern Vietnam was a place of residence of Hoabinhian-Protoviets. Eight thousand years ago, Hoabinhian-Protoviets had to move to Malaya plateau to avoid marine transgression. When sea level gradually went down, Malayo-Viets moved to southern delta. Ancient Chinese historical books called it Bai-Yueh.

According to the legend, Kinh Duong king came to the throne in 2879 BC and ruled over Xich Quy. Luo Long Quan, who succeeded Kinh Duong King as King, married Ou and they gave birth to 100 sons. Fifty sons followed to their mother to mountains. They proclaimed the eldest son, Hung Quoc King (2524-2253 BC), as a king with name of Hung

King who ruled over Van Lang and was located in Phong Chau Guizhou. It was a historical truth because archaeological circle also record that after the first meeting, there were not any acknowledge of Son Vi people and Hoa Binh people in Northern Vietnam because Hoabinhian Protoviets moved to highland to avoid marine transgression. Until the period of Phung Nguyen culture, people gathered in Northern Vietnam. The owners of Phung Nguyen culture were Hoabinhian => Protoviets => Malaysian => Malayo-Viets who moved to Malaya plateau and after sea level gradually went down, they moved from Malaya plateau to the center of China.

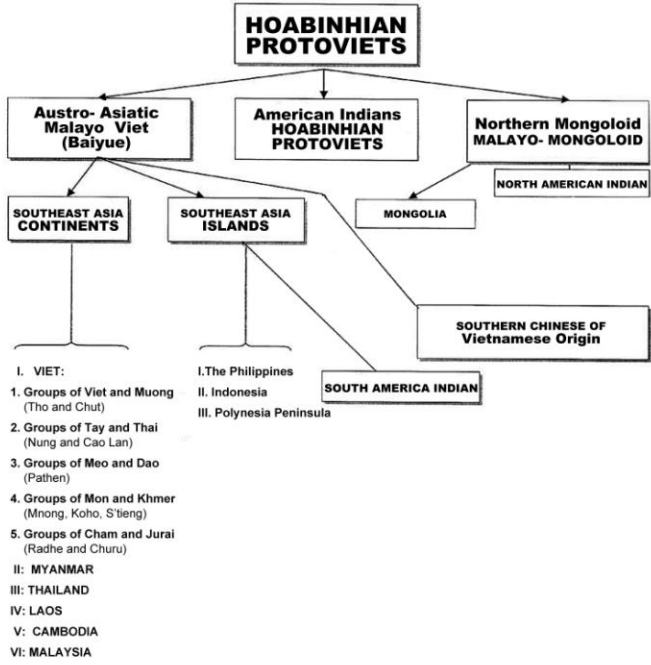
Four thousand years ago, groups of Viet-Muong and Mon-Khmer who were despised as Khel barbarians or Khuong barbarians in ancient Chinese history, removed from high mountains in Yunnan, Guizhou, Guangxi to Red river valley in Northern Vietnam Delta in the later period of Neolithic. They brought with them planting wet rice of Hoabinhian people (Protoviets) which developed thousands years ago. At the same time from Horizontal mountains range along central Vietnam, and central and lower Laos, they removed and brought with them a converging culture in midland bordering Vinh Phu plain, Son Tay. It was the 2nd converging of people and culture in the period of marine regression, which made Northern Vietnam plain.⁷⁷

3. Archaeologists showed that the second removal made in the direction of east and along valley of Yellow river in the south 5,000 years ago. Malayo-Viets resided in the valley of 3 rivers, Wei river, Yellow river and Lac river in the north. Some of them crossed confluence of Wei river to the south of Shanxi, the north of Henan, and the south of Hebei to reside and integrate into Malayo-Viets who resided from low course

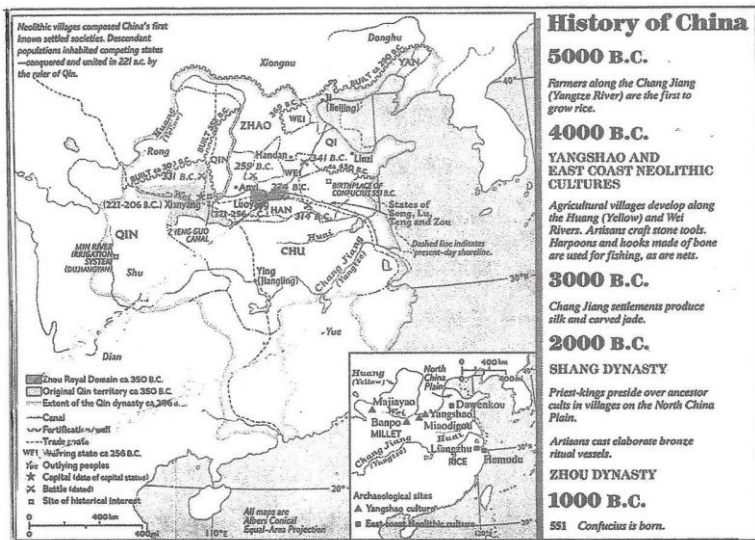
⁷⁷ Tran Quoc Vuong: quoted on page 103.

of Yangtze river and upwards. This second removal of Malaysian or Malayo-Viets, to Shanxi, Henan, and Hebei which belonged to Shennong in the north and founded dynasties of Emperor Nghi, Emperor Lai, Emperor Du Vong... This historical truth explained mistakes that Chinese belonged to Shennong in the north and Vietnamese belonged to Shennong in the south and they were supposed Vietnamese and Chinese had the same origin.

DIAGRAM OF HOABINHIAN PROTOVIETS



CHAPTER V
THE ORIGIN OF VIET CLAN



HISTORY OF CHINA (NATIONAL GEOGRAPHIC USA 1991)

- 5,000 BC Farmer Along the Chang Jiang (Yangtze River) are the first to grow rice.
- 4,000 B.C Yangshao and East Coast Neolithic Cultures. Agricultural villages develop along the Huang (Yellow) and Wei Rivers. Artisans craft stone tools. Harpoons and hooks made of bone are use for fishing, as are nets.
- 3,000 B.C Chang Jiang settlements produce silk, carved jade.
- 2,000 B.C Shang Dynasty Priest-kings preside over ancestor cults in villages on the North China Plain. Artisans cast elaborate bronze ritual vessels.
- Zhou Dynasty 1,000 B.C 551 Confucius is born.

THE LEGEND OF THE ORIGIN OF THE NATION

Previously, researchers made many suppositions of the origin of Vietnamese people. All those theoretic points were not persuasive, therefore, we must find the origin of Vietnamese people to restore the historical truth which was sunk thousands of years by reasons of the strong. We will study from the legend to the reality of the history checked by archaeological culture, ethnography, linguistics, the result of pre-historic archaeology, oceanography, and the latest and most persuasive genetic structure of DNA.

Each people has their own unique legend with a special nuance representing for that people. Therefore, even civilized people today have also an animal representing for them such as the elephant of India, the tiger of China, the Gaulois cock of France, the lion of The UK, the eagle of USA, therefore USA and France use the eagle and the cock on their coat of arms. When one first hears that the legend of the Fairy and the Dragon of Vietnam seems unreal and fabulous but if we put ourselves in the pristine period thousands of years ago, we will understand how our ancestor lived and thought in ancient era. From that we can understand what our ancestor wanted to tell us through those messages of the history.

We are living in the age of rationalism, therefore, we usually think that in the world, how eggs can hatch people. But it is simple that Ou Yue of ancient Vietnamese chose the sacred object as the bird, therefore it was normal for mother Ou to bear one hundred eggs. We have to understand the core of the matter is mother Ou and father Luo bore one hundred Vietnamese sons. On the other hand, the legendary phoenix was in fact the Vietnamese peacock flying in the direction of the sun, which expressed Vietnamese conception of removing gradually in the direction of the east to coastal areas and the

bird flew into the sky, which reminded the image of the Fairy of Mother Ou. We have to understand that the sac is not simply a sac but it represented the meaning of compatriot having the same mother Ou. To track the meaning of The Fairy back to its origin, it was combined by the word mountain and the word person, which means people lived in the mountains and hundred didn't mean one hundred but many. From that, we have the conception of hundred families.

We find the origin of our race through inheritance from our ancients, which is necessary and right. The matter is that with a serious attitude and a scientific method, but we don't have right to impose our thoughts in the 21st century on the ancients' thoughts. We have to put ourselves in the situation of history at that time to understand Alive history of the folk. On the one hand, we have to eliminate legendary factors and fictional details, on the other hand, we put ourselves in the social situation and spiritual life of the ancients to know the essential quintessence hidden in the legend to decode the messages of our ancestor from thousands of years.

THE ORIGIN OF THE VIET CLAN IN THE ANCIENT BIBLIOGRAPHIES

We are proud of being children of the Fairy and the Dragon with a beautiful love story of Father Luo and Mother Ou which was the beginning of founding the state by Vietnamese. The story of Hong Bang family name and the origin of our people was first written by Ho Tong Thoc in Viet Nam The Chi in the 14th century in Tran dynasty, but it was seized and destroyed by Ming Army, therefore, it does not exist anymore. At the beginning of the 14th century, Tran The Phap and Ly Te Xuyen in Tran dynasty wrote folk legends in the books “Odd Stories in Lingnan” and Temple of Viet to pass the origin of Vietnamese race through the generations.

At the end of Qin Dynasty, *“Zhao Tuo occupied Uat Lam, Nanhai, Tuong district, and installed himself as monarch and located in Panyu with the country name of Viet and called himself King Viet”*.⁷⁸ Until Le dynasty, Ngo Si Lien, an historian, officially wrote the age of Hung kings in Complete Annals of the Great Viet. Ngo Si Lien wrote *“Our country of the Great Viet was located in the south of Ngu Linh, God divided territory into the south and the north properly. Our father was a child of Shennong. God created kings, therefore,*

⁷⁸ Abbreviated history of Dai Viet by unknown author, translated by Tran Quoc Vuong and published by Thuan Hoa Publishing House in 2001 on page 17. The episode 1 of History of Vietnam published by Publishing House of University and Vocational School in Ha Noi in 1985 on page 164 and materials of 40 years of Socialist Republic of Vietnam published by Su That Publishing House in Ha Noi. Phan Huy Le, Director of Institute of History, wrote *“It will not be history if it is written according to a resolution”*. Because of history written according to the resolution, before dying, Dao Duy Anh, a historian, uttered bitterly *“I am known by history and also convicted by it”*.

*together with Northern dynasties to rule...". Le Quy Don, a scholar, wrote in "Kien Van Tieu Luc" in 1777 that: "At the beginning of country name of Khai Huu (1329-1341) in Tran dynasty, Ly Te Xuyen obeyed an order to write the book of Viet' Temple, wrote on temples to Gods, and presented uprightness to 8 diachronic kings and 12 Man-Gods. Words of this book were solemn and the facts were true, which showed a good historian. Giao Chau Ky by Tang Con, The Records of The Grand Historian by Do Thien and the story of Bao Cuc were cited in this book. These books were not passed through the generations...!". Geographic Book of official name of our country in the period of Hong Bang compiled by Nguyen Trai from 1428 to 1430 read that "The book by Thien Vuong called it Vietnam, Nam Viet, Jiaozhi, Annam, Nam Binh, and today Vietnam" and De Minh King conferred King of Vietnam on Kinh Duong King.".*⁷⁹

It was affirmed in Chinese historical books that Baiyue community used to reside in the territory of China today. Shang dynasty who founded the State of Han wrote in its historical books *"In the period of Emperor Gaozong of Yin, his army crossed Yellow river to attack the state of Quy Phuong and it took them 3 years to win"*. Book of History, the Records of the Grand Historian by Sima Qian and Bamboo Annals read Emperor Vu Dinh, who was the 22nd emperor with temple name of the 32nd Gaozong, attacked the state of Quy Phuong and stationed in Kinh which was Kinh Viet under Kinh district. At that time, Shang dynasty's territory just had 2 provinces in downriver of Yellow river. Around them, Baiyue community resided all over Chinese territory today. The historical fact was recognized by international

⁷⁹ Geography and collected poems of Uc Trai Tuong Cong translated and noted by A Nam Tran Tuan Khai on Culture No. 65 in 1961 on pages 1249 – 1256.

conference of researchers of China all over the world including Chinese researchers and Taiwanese researchers held at University of Berkeley, USA in 1978. The International conference concluded that Yi Yue (Viet) people were owners of Chinese territory before Han clan (Chinese) and Shang dynasty and Zhou dynasty adopted culture of Yi Yueh (Viet) people in the south. This historical truth published on the map by National Geographic Company in 1991, in which it showed that Yi Viet people with their earliest civilization of wet rice in the world resided from downriver of Yellow river downwards.

History of the Later Han (Hou Han Shu) and Han Geographic Book read clearly about Baiyueh community *"From Jiaozhi to Coi Ke which was over 7-8 thousand miles, Baiyue people lived together and have their own habits and customs"*. Names of groups of Baiyueh community were listed in Lo Su, history of Luo Yueh people, by La Tat in Song Dynasty such as Viet Thuong, Luo Yueh, Ou Yueh, Au Khai, Au Nhan, Tha Au, Cung Nhan, Hai Duong, Muc Tham, Phu Xac, Cam Nhan, Thuong Ngo, Man Duong, Duong Viet, Que Quoc, Tay Au, Quyen Tu, San Ly, Hai Quy, Tay Khuan, Ke Tu, Boc Cau, Bac Dai, Khu Ngo, etc. and Baiyueh. Among those groups of Baiyue, Duong Viet resided in downriver of Yangtze river, Thuong Ngo resided in the south of Guangxi, and San Ly or Xa Ly, resided in southwest of Yunnan. Therefore, according to ancient Chinese historical books, it was called Baiyue who were groups of Viet people scattering over Southern China including Yunnan in the West and Northern Vietnam and Northern Central Vietnam in the south. They were called Jiangnan and Lingnan in general in historical books.

Sima Qian, an official Chinese historian, wrote in the Records of the Grand Historian *"In the period of Qin Han,*

East Viet and East Ou Yueh set up their capital in Vinh Ninh, Vinh Gia which was Zhejiang; Minyueh was located in Min Zhong, Fujian; Nanyueh was located in Guangzhou, Guangxi; Tay Au was located in the south of Ly river in Guangzhou...". Thai Toc Huan wrote in the book of Huainanzi about border of Shang dynasty "The left of Dong Hai, the right of Luu Sa, in front of Jiaozhi, and at the back of Ham Do". Therefore, after Shang clan attacked and conquered Xia dynasty, ancient Vietnamese had to cross Yellow river to the south, therefore, the book of Huainanzi by Liu An read Jiaozhi had border with the south of Shang dynasty's territory. The Chinese book of 'Geographic Book' by Co Da Vuong read "In the period of Zhou Dynasty, Jiaozhi was Luo Yueh (Lac Viet)".⁸⁰

It was admitted in ancient Chinese bibliography there was a historical fact of founding states which were called Baiyue in Jiangnan during the Warring States period. East-Yueh or U Yueh (or Vu Viet) ruled by King Goujian of Yueh was located in not only Zhejiang but also up to Jiangsu or Chau Tu, the origin of famous pottery of ancient Vietnamese of Duong Viet clan whose capital was Coi Ke. Sima Qian wrote: "*King Goujian of Yue's ancestors were descendants of Yu the Great. King Goujian of Yue tattooed and cut hair...*". Ly Te Xuyen wrote "*Viet Dien U Linh*" of ancient Vietnam. Min Yueh was located in Fujian, Duong Viet was located in Jiangxi, Dien Viet was located in Yunnan, Quy Viet was located in Sichuan, NanYueh was located in Guangdong, Au

⁸⁰ "Huainanzi" by Thai Toc Huan read the Shang Dynasty was "bordered by the East Sea to the left" in the episode 2 of History of Vietnam quoted from "From Nha Chuong Ban through relics of Han into Vietnam" in "Ancient culture of South China and its surroundings" by Publishing House of The Chinese University of Hong Kong in 1994 on page 2. "Huainanzi" by Thai Toc Huan read the Shang Dynasty was bordered by "The East Sea to the left, Luu Sa to the right, Jiaozhi on the front, Ham Do at the back".

Viet or Tay Au was located in Guangxi, Luo Yueh was located in Guangxi and Northern Vietnam. Not only Viet clan resided in the valley between Yellow river and Yangtze river but also Luo Bo Chuy resided in confluence of Wei river, Luo river and Yellow river and in the Northern area of Yellow river valley which was called Bach Boc in ancient Chinese history. Bach Boc was not the name of a race but the name of ancient Vietnamese who were descendants of Shennong in the north in area of Boc river. Boc river originated from plateau, ran through Hebei which lied between Henan and Shandong into Yellow river.

According to the book of Le Su Dan, Boc meant Bach Boc clan residing in areas of Boc river. On the other hand, the book of Erya by a disciple of Confucius read “*DongYi barbarians*” (*Luo Bo Trai or Luo Bo Tri*) *resided from Boc river valley to coastal areas of East Sea and up to the northernmost point of China and also had customs of blackening their teeth and tattooing*”. According to Erya, the word Luo (Lac) of Luo Bo Trai was the same as the word Luo in the family name of Luo of Luo (Lac) Long Quan.

The Records of The Grand Historian by Sima Qian and Spring and Summer Zuo Zhuan read clearly that the king with name of Nhuoc Ngao, the 14th Hung king whose personal name was Hung Nghi and temple name was Nhuoc Ngao, ruled in 789 BC.⁸¹ This proved the period of Hung Kings was

⁸¹ According to researcher An Son Le Van An, on February 1971, archaeologists found undamaged “Qua” (a weapon) in Liu-ch'eng-ch'iao in Truong Sa in the area of Hunan. In the book of “Cultural Frontiers in Ancient East Asia” by William Watson, he wrote that things were excavated in Hunan Province, among of them, there was Qua carved with the name of the king Nhuoc Ngao. According to The Records of The Grand Historian by Sima Qian and Spring and Summer Zuo Zhuan, the king with the name of Nhuoc Ngao, the 14th Hung

real in the history. Chu Coc Thanh, a Chinese historian, wrote in Chinese Shitong that Viem clan resided throughout ancient China before Han clan moved to. Viem clan, descendants of Shennong or Divine Farmer, was the first owners all over Chinese territory. At that time, Han nomads still hunted and bred in Xinjiang and Qinghai. Later, they moved along Yellow river and occupied territory of Shennong clan. Mong Van Thong, a Chinese historian, wrote that: *“Shennong clan moved along basin of Yangtze river to 7 provinces in Yangtze river valley such as Sichuan, Hubei, Hunan, Jiangxi, Jiangsu, Anhui, Zhejiang. Then they moved to tableland of Northern China and resided in Yellow river valley including 6 provinces Henan, Hebei, Shanxi, Shandong, Shanxi, Gansu. Then, they crossed 5 ranges of mountains of Ngu Linh ranges to 5 provinces of Lingnan area such as Yunnan, Guizhou, Guangxi, Guangdong, and Fujian”*.

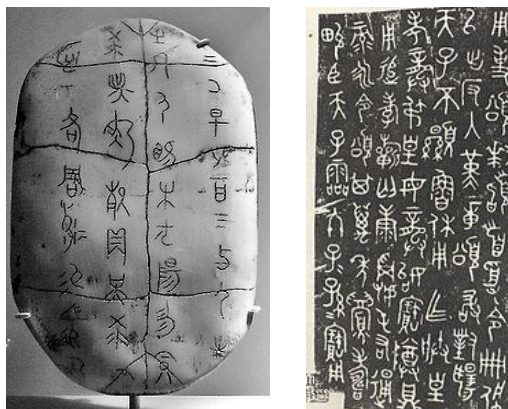
The fact was admitted in the book of “Han Quan Nghi” by Ung Thieu in Han period that: *“When founding their state in the north, the ancients communicated with people in the south to lay the foundations for their next generations.”*. Especially, recently the group of modern education people Skepticism school formed by author Guo Moruo in 1920 fostered to abrogate the period of the three sovereigns and five emperors. This historical truth was affirmed in International Conference of Chinese civilization at presence of researchers of China held at University of Berkerley, USA in 1978 that Yi Viet were the first owners of China territory, then driven off by Shang Zhou dynasty and ran to the south.

King whose personal name was Hung Nghi and temple name was Nhuoc Ngao, ruled in 789 BC. He was the 14th Hung King out of 18 Hung Kings. We usually called 18 Hung Kings.

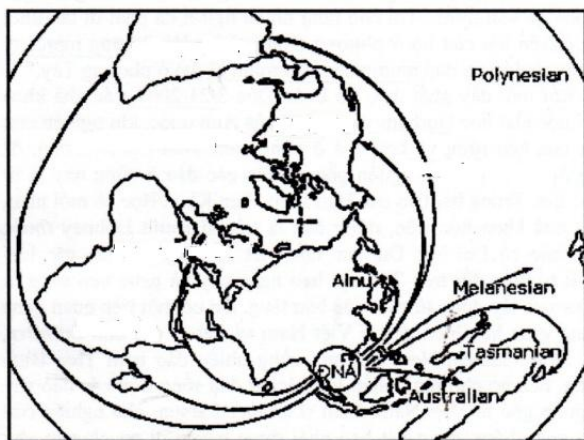
The Records of the Grand Historian by Sima Qian read Yellow Emperor was the person who opened Chinese history but the truth was affirmed that Chinese history just began from Shang dynasty (1766-1154 BC) and Shang dynasty and Zhou dynasty of Han clan were deeply affected by culture of Yi Viet. Chang Kwang Chih, a leading historian of China, admitted the historical truth that although China was a big country with a big culture but it adopted quintessence of many bigger cultures of *“Local cultures in the prehistoric age after uniting and becoming a part of Chinese part. The real origin of Han Chinese was just a small part but after Qin dynasty united, people of the united country were Chinese”*.

Hoang Van Noi, a Chinese historian, admitted that over half of Chinese population today was of descents of Shennong clan (Viem Viet) who were ruled and assimilated to become Han people. Recently, through archeological works, this fact admitted by Yong Qang Yao, an archaeologist, and his colleagues at Chinese Academy of Kunming, Yunnan that *“Han people were formed by a continuous process of expansion by merging many tribes and races into Han people.”*⁸²

⁸² Dr. Nguyen De and Dr. Tran Thi Nhung: Mitochondrial DNA and the origin of Vietnam, China and Maya. (Fine work of art of The Spring of Lunar Buffalo Year of Association of Physicians, Dentists, and Pharmacists of Florida in 2009 on page 93).



The Ancient word of Malayoviets



French Linguist Paul Rivet did a thorough research and came to the conclusion “From Southeast Asia. There was a language which was spread to Japan, Tasmania, Mediterranean Sea area, Africa and America”.

THE ORIGIN OF THE VIET CLAN IN ARCHAEOLOGICAL CULTURE

Going back in history to find the origin of Viet clan, we have to trace the removal route of the ancients who left vestiges which archaeologists called Archaeological culture. They were combined with the results of Prehistoric archaeology, Ethnology, Linguistics and especially Genetics to verify the reality of the legend and sources of ancient bibliography. Each age has its own archaeological culture including relics and its total objects distributed in a fixed region with the same characteristics and the same level of technological development because of the same age. It was admitted by scientific research works from Archaeology, Prehistory, Ethnology, Race studies, Linguistics and Cultural studies that the culture of inhabitants residing from the south of Yellow river to Southeast Asia was of Baiyue community (Malayo-Viets).

Nowadays, scientific circles officially recognized Hoa Binh Culture was the most ancient culture of humankind. Conditions of nature and soil of space of Hoa Binh Culture met the conditions for Southeast Asia to stretch from the foot of Himalaya mountains and Kunlun mountains to South Asia, which was the first cradle of development of humankind. W. G. Wilhelm, a scholar, came to the conclusion *“Southeast Asian countries planted, made potteries, and founded bronze wares sooner than people did in Near East, India, China thousands of years and among of them, Vietnam was the origin of Hoa Binh culture”*.

THE RESULT OF PREHISTORIC ARCHAEOLOGY OF THE ORIGIN OF THE VIET CLAN

According to Prehistoric archaeology, from Kunlun plateau and Tibetan plateau, Indonesian (Malaysian) divided into 2 groups, one group moved to the west, united with Melanesian aborigines and controlled all over India. They were called Dravidian by anthropologists. The second group of Indonesian (Malaysian) moved from upper Nine Dragons river and Yangtze river to basin of red soil in Sichuan and Da Lang basin to reside. The ancient book of Classic of History read the area of basalt from Chau Kinh to Da Lang, Sichuan was called 'Xich Quy Phuong'. According to the legend, Shennong in the South went through Sichuan. Residence of Baiyue up to Yellow river valley and they were called East Yi barbarians or Lac Bo Trai of Viet clan, in ancient Chinese historical books.

Five thousand years ago, the 3rd group of Malaysian who were called Shennong in the North moved to reside in the area of 3 rivers: Yellow river, Wei river and Luo river. The name of Luo river was written by the word bird. Classic of history read the names of mountain and river in this area were called 'Quy'. When Emperor Yao married his daughter to the family name of Ngu in Wei river shore which was Quy river bend in classic of history. In the ancient book of classic of history, Xich Quy Phuong was Three rivers in the north comprised Wei river, Yellow river and Lac river stretching to 'Three rivers in the south' including 3 rivers such as Yuan river, Xiang river and Yangtze river. In classic of history, they were Cua Viet and Jiaozhi.

According to Kangxi Dictionary, the word 'Phuong' meant ear of rice, therefore, Xich Quy Phuong meant the state of Xich Quy who planted wet rice. Therefore, our ancestors,

ancient Vietnamese used the name of places to name the country Xich Quy in the ancient age to keep sacred and lofty heritages of Shennong for the future generations. The State of Xich Quy was an agricultural of country in area of red soil in the south (Xich Quy Phuong) descendants of Shennong.

It was affirmed by the result of researches made by hundreds of archaeologists and prehistoric archaeologists all over Asia that, at least 6 thousand years ago, the owner of the culture of 'shouldered axes' in the Stone Age moved from Tibetan plateau in the foot of Malaya mountains to the central area of China, from upper Yangtze river through Sichuan, some of them resided here and the rest moved to costal areas of East Sea. Archaeologists discovered ancient people in Binh Gia (Lang Son) and stone tools of primitive men in the Paleolithic Age in Do Mountains (Thanh Hoa), which proved that human beings existed on the ground of Viet about 30,000 years ago.

Until now, archaeologists and geologists, Fromaget and Saurin, found teeth and temporal bones of fossil Paleo-Anthropus people in the Pleistocene geological time in Tam Hang and Tam-pa-loi where near the border between Vietnam and Laos 300,000 years ago. Archaeologists found relics of the life of ancient people in Son Vi (Lam Thao, Vinh Yen), in Bac Son, Hoa Binh, in Hang Muoi and Quynh Van, Quynh Luu district (Nghe An). The ancients in Vietnam were owners of Son Vi Culture, which was aged from 11 to 20,000 years, stretching from Lao Cai, Luc Ngan to Nghe Tinh. Relics appeared the most in Son Vi (Lam Thao). Hang Pong, Son La has the date of $11,915 \pm 120$ BP (Bln 1352), and relics of Con Mong cave and Ong Quyen stone roof has the date of $18,390 \pm 125$ BP (Bln 1855).

Archaeologists studied 100 skulls of the ancients of Hoa Binh-Bac Son inhabitants in Thieu Duong and La Doi in the beginning of the Neolithic Age 8 thousand years ago. These inhabitants have traits of skull and face which resemble Vietnamese today such as their height was about 1.58 meters. They had a round head, a relatively wide face, 2 relatively high cheekbones, a relatively flat nose, a little curl face and especially, some of them blackened their teeth. Ancient Vietnamese in Thieu Duong and La Doi were not different from Muong people in Hoa Binh.⁸³ This proved that Hoabinhian people were Protoviets.

In 1962, G. Coedès, director of the French School of the Far East, announced results of the work of prehistoric archaeology all over Asia by hundreds of archaeological scholars, anthropological scholars and geological scholars. These scholars have dug everywhere from Japan, Korea (North Korea) to Western Region and from Siberia to South Asia Archipelago for tens of years to search for archaeological relics and excavated skulls lying below of inhabitants who came first and skulls lying above of inhabitants who came later. After measuring index of skulls and their capacity to determine the origin of that race, they came to the conclusion: *"All South Asian inhabitants from South India, Mon, Tibet, Myanmar, Thailand, Laos,*

⁸³ État Actuel de la crânologie Indochine, B.E.F.O in Ha Noi in 1936. Morphology No. 1/1968 by Ha Noi Institute of Archaeology. "J. Fromaget and E. Saurin, "Les récentes découvertes anthropologiques dans les formations préhistoriques de la chaîne annamitique. Note présenté au III Congrès des préhistoriens d' Extrême Orient à Singapore - Janvier 1938 and BSGI, vol. XII, Fasc. 3 - HN 1925; Vol. XIV, Fasc. 6, HN 1925; Vol. XIX, Fasc. 3 HN 1932 and Nguyen Duy, "Study of ancient people in the Bronze Age in Thieu Duong, Thanh Hoa" in "A report of archaeology of Vietnam" by Ha Noi Institute of Archaeology in 1966 on pages 329-340.

*Cambodia, Malaysia, Indonesia, Célèbres, and Vietnam, including ethnic minority groups in highlands in Northern Vietnam had the same origin of ancient Malaya called Indonesian (Malaysian or Malayo-Viets). They were South Asian inhabitants having the same average skull index of 81,48 Capacity of round skulls was different from that of other races in that region”.*⁸⁴

Prehistoric archaeologists of the French School of the Far East measured Vietnamese average skull index of 82,13. Capacity of Vietnamese skulls is 1,341.48 and character of Vietnamese brachycephal skulls meant round skulls while skull index of Han clan in Northern China was 76,51 and belonged to type of long skull with its capacity of 1440. Average skull index of Southern China and Eastern China was 81,22 and belonged to the type of round skull. According to Anthropology, inhabitants in Northern China and Southern China were two different races because skulls of 2 these groups had index difference of over 2, which means they were 2 different races. Northern Chinese had skull index of 76,51 which almost resembled ancient skulls of Gansu people or ancient Han (Chinese) 76,70. This fact proved Northern Chinese were descendants of Gansu people or Mongolian, breeding with Nhuc Chi people in Western religions. Skulls of Han clan and skulls of Viet clan had index difference of over 5 (5,52) and although Southern Chinese and Northern Chinese were called Chinese, they are different because of their skull index difference of over 4 (81,22-76,51=4,71).

⁸⁴ The French School of The Far East (École Française d'Extrême Orient B.E.F.O) in Ha Noi in 1868. Binh Nguyen Loc “The Malay origin of our people” published by Bach Boc Publishing House in Sai Gon on pages 446 - 449.

Therefore, Han clan and Viet clan were 2 different races and skulls of Southern Chinese and skulls had difference of fewer than 2 units, which meant they were the same race. This scientific and persuasive fact rejected all wrong conception ever. We also recorded skull index of Eastern Chinese who resided in areas of Lac Bo Trai (Tri), who were called East-barbarians (DongYi) in ancient Chinese historical books, were ancient Vietnamese having skull index of 81,70 which nearly resembled skull index of Vietnamese today of 82,13. On the other hand, average skull index of Vietnamese Southern Chinese of 81 because they hybridized with Northern Chinese but there was an index difference of 1,13 from skull index of Vietnamese. In fact, Southern Chinese were ancient Vietnamese who were ruled and assimilated thousands of years but still kept their gene.

HEMATOLOGY AND THE ORIGIN OF THE VIET CLAN

According to researches by Nguyen Dinh Khoa, the combination order of frequency of blood types of ABO between Indonesian (Malaysian) South Asia people as follows:

- For the race of Indonesian (Malaysian), combination of types are O>B>A, B>O>A, O>A>B and A>O>B, however the type of combination of B>A is more frequent.
- For the race of South Asia, there is only one general combination of O>B>A, but the type of combination of B>A is the most. Therefore, Although there is splitting in types of combination, relationship of the origin of Indonesian and South Asia still maintain in specific combination of B>A.⁸⁵

Proofs of Prehistoric archaeology, race studies and in addition, antigens of blood types allow us to come to conclusion that Southeast Asian people have the same ancestors who were Hoabinhian = Protoviets or Malaysian = Malayoviets (Bai-Yue). According to anthropologists, Vallois and G Olivier, Indonesian or Malaysian, were primitive race having natures of all 3 races such as black race, yellow race and white race without clear splitting. This primitive race was formed at the time races were not formed clearly, therefore it was easy to combine with other races although they have their own characters as well as their complexions changed as their living environment. On the other hand, Malaysian race was Palaco-Mongoloid, therefore, it was easily understandable that the

⁸⁵ Beckman @Blood.com. Nguyen Dinh Khoa. Southeast Asian anthropology. Publishing House of University and Vocational School. H. 1983 p123. Pham Tran Anh: The origin of Viet clan published by Vietnam Publishing House in 2007 on page 302.

Mongoloid elements more and more increase and it was also primitive Malaysian.

HEMATOLOGY MATERIALS ALL OVER THE WORLD

The differences between Chinese and Vietnamese (Beckman@Blood.com). Sources by Dr. Nguyen Hy Vong.

Blood types	O	A	B	AB
Northern China	29	27	32	13
Southern China	46	23	25	6

Researches of hematology showed the hematology result of the origin of the peoples as follows:

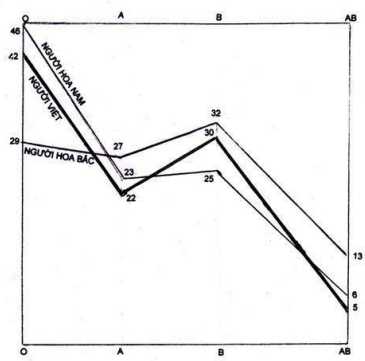
	O	A	B	AB
Vietnam	42	22	30	5
The Philippines	45	22	27	6
Thailand	37	22	33	8
Myanmar	36	24	33	7
Malaysia	62	18	20	0
Japan	30	38	22	10
Northern China	29	27	32	13
Southern China	46	23	25	6

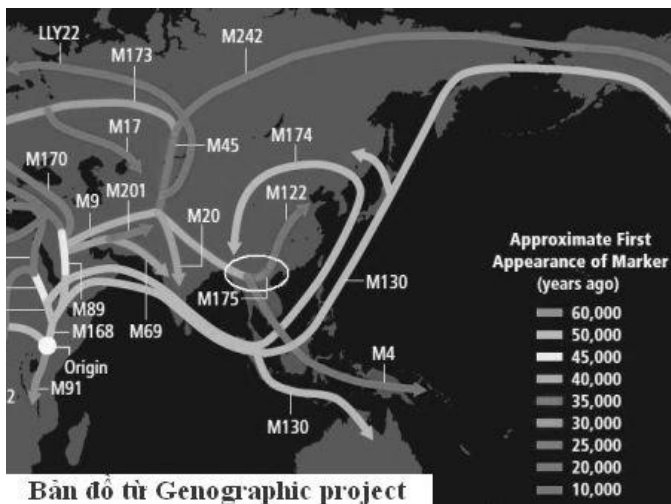
The result showed that:

- Although Chinese were call Han clan, but there were differences in blood between Northern China and Southern China.
- Blood of Southern Chinese (Han clan) was the same with one of Vietnam and blood of Filipino, Thai, Burmese,

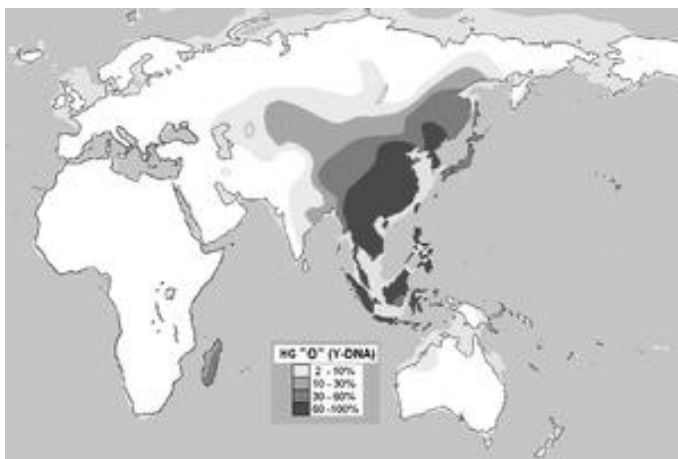
Malaysian, Japanese was the same with one of Vietnamese and it was different from one of Northern China (Han clan).

THE DIFFERENCES
BETWEEN CHINESE AND VIETNAMESE
(Beckman@Blood.com) by Dr. Nguyen Hy Vong.





Haplogroup O-M175



From Wikipedia, the free encyclopedia

THE RESULT OF GENETIC CODE OF DNA ON THE ORIGIN OF VIET PEOPLE

Cavalli-Sforza, a geneticist, has made many deep researches of general connection of races and the origin of the people. The result of research of heredity connection of races made by Cavalli-Sforza and Lin showed us the migration route of people from Africa to South Asia, then divided into 2 different ways: some of them moved to East Asia and North America and the rest moved to Oceania.

The phylogeny also suggested that it is more likely that *“Ancestor of the populations currently residing in East China entered from Southeast Asia”*. According to Chinese statistics, there are officially 56 different ethnic groups in China. Among of them, Han Chinese are the most crowded (1.1 billion) and 100 million of other ethnic groups, of whom more than a half of them live in Yunnan. North Chinese and South Chinese have advantageous borders and it is usually considered to be the area between Yellow river and Yangtze river. As we know before, there were differences of heredity through blood groups and markers of protein with many polymorphisms. North Chinese are usually higher and their eyes are smaller whereas South Chinese are close to peoples in Southeast Asia.

Dr. Chu and his colleagues used 4 groups of Han Chinese and 24 minority groups. He also tested genetic samples of 4 East Asians, 2 American Indians, 1 aboriginal Australian, 1 New Guinean, 4 Caucasoids, and 3 Africans with the same set of satellites such as control population. They summarized the difference of genes

through 2 phylogenetic trees. The main structure of the tree was like the previous results which were used the classic methods but not the method of DNA.

The root of the tree which was divided into genetic distance divided into 2 branches: African and not African and all peoples in East Asia became a cluster. The closest heredity of group of East Asians is that of American Indians, next aboriginal Australians and New Guineans. These results matched with the time of residing in Australia (from 60,000 to 50,000 thousand years ago) and in USA (from 30,000 to 15,000 years ago). Referring to another study, when carrying out a survey of 5,000 fossil teeth, the author determined *“About 40,000 years ago, peoples from East Asia crossed Middle Asia to enter Europe. At here they mixed with peoples from Middle East and bore the ancestors of European”*.

Genetic samples from South Chinese were classified into 3 small groups which were called group S1, group S2 and group S3. These groups were different in quantity of ethnic minorities in Yunnan and distribution of languages. Especially, just one group spoke Han language in Henan province which belonged to the small group S2. Samples of North Chinese were classified into 2 small groups N1 and N2 in this study. The group N1 comprised 6 samples of people who spoke Altaic language. There were a sample of Han Chinese in the North China and a sample of Han Chinese from Yunnan. The group N2, including samples of 4 ethnic minorities (of which there was just one ethnic group in Ningxia province who spoke Chinese), was known from the ancient age in the history that it originated from Northeast of Asia. According to the unexpected result in statistical analysis of genetic

distance, the group N2 was close on the genetic tree with the group S2 in the south. Mr. Chu and his colleagues thought maybe the group N2 mixed with peoples in the south.

Scientists of Institute Franco-Asiatique, Doctor Tran Dai Sy, Italian Professor Tarentino and Varcilla Pascale, a French Professor of Natural History, applied the system of DNA - the latest biological system - and gave us the most persuasive results. Scientist studied their clothes, tombs, teeth and bones in ancient graves of the ages to the 1st century, after that, they used system of DNA to check skeletons and blood of 35 families in Southern China and Vietnam, then compared with other families in Northern China and came to the conclusion:

1. Southern Chinese from the South of Yangtze River to Central Vietnam, Laos, and Thailand are blood-relations and the same race.
2. These inhabitants were completely different from Han inhabitants in Northern China.⁸⁶

In 1998, J.Y. Chu, a scientist, and his colleagues in The University of Texas analyzed from 15 to 30 samples of micro satellites of DNA to test the heredity differences of 24 groups of inhabitants in many different provinces in China including 4 groups of inhabitants in Southeast Asia, 2 groups of American Indians, one group of Australian aborigines and one group of Papua New Guinea aborigines, 4 groups of Caucasians and 3 groups of

⁸⁶ Presentation by Doctor Tran Dai Si, Director of Franco-Asian Institute Paris on the occasion of starting a new academic year 1991 - 1992 at Franco-Asian Institute Paris.

Africans. Scholar Chu and other 13 colleagues at the biggest universities and institutes in China announced the successful work of genetics named “Genetic Relationship of Population in China” made by Phylogenetic Analysis published in The magazine of US National Academy of Sciences in 1998 as follows:⁸⁷

1. Two groups of inhabitants who had the most clearly differences were Africans and other groups who didn't belong to Africans.

2. Ancestors of groups of South Asian inhabitants today have the origin from people in Southeast Asia and Chinese in Northern China who have genetic structure differences from Chinese in the South.

Scholar Chu and group of researchers said that 50,000 years ago, prehistoric men in Southeast Asia “Hoabinhian-Protoviets” migrated from Vietnam to Australia and islands in Southeast Asia. About 40,000 years ago, because it was less cold in the north, ancient Vietnamese moved to China and about 30,000 years ago, they crossed the Bering land bridge connecting Northeast Asia with Alaska to reside in the North of America.

In 2001, professor Lam Ma Ly, a geneticist, published in Magazine of Sciences the result of “Immune system of

⁸⁷ J. Y. Chu “Genetic Relationship of Population in China. The Nation Academy of Sciences USA, Vol. 95 Issue 20, 1763 - 1768, 29 Sep 1998. “Nevertheless, genetic evidence does not support an independence origin of Homo-Sapiens in China. Chu, J. Y et al Genetic relationship of populations in China, Proc. Natl. Acad. Sci, USA 95, 11763 - 11768 (1998).

Human Leukocyte Antigen HLA of the 6th chromosomes through blood of Hoklo people and Hakka people and samples of blood from many countries combined in international group of HLA in 1998” as follows *“Hoklo people and Hakka people were close to Vietnamese, Thai, and Mongoloid clans in South Asia. Taiwanese belonged to Min-Yueh people while Bai-Yueh people were completely different from Han (Chinese) clan”*. Besides, researches of the origin of the race were based on DNA, which were made M. Liu at Mackay Memorial Hospital and sponsored by National Institute of Health in Taiwan. It proved that South Chinese, Vietnamese, Thai, Malaysian, Indonesian had DNA differences from Han clan in the North.⁸⁸

The result of scientific works determined Southeast Asia to stretch from valleys of Yellow river and Yangtze river to valleys of Red river and Nine Dragons river and delta plain of Red river was the center and the origin of Hoa Binh civilization of Southeast Asia inhabitants: Hoabinhian or Protoviets. Comparing this basis of science with historical sources of ancient Chinese bibliography, we have right to affirm that Malaysian were ancient Vietnamese. Ancient Chinese historical books read States of Bai-Yueh who were called Bai-Yueh community (Malayo-Viets) by J. Needham appeared all over from Malaya plateau to plain in valley of Yellow river, Yangtze river and Nine Dragon river and Red river.

Researches of Ocean showed that marine transgression

⁸⁸ Li Yin, et al. Distribution of haplotypes from a chromosome 21 region distinguishes multiple prehistoric human migrations, Proc. of Natl. Acad. Sci, USA, vol 96, pages 3796-3800 (1999).

made Hoa Binh inhabitants remove to Malaya plateau, therefore, Hoabinhian people were Protoviets, ancestors of Bai-Yue. Therefore, modern Vietnamese originated from Red river valley in Northern Vietnam (Nanhailand) and Nine Dragon river valley (Sundaland) and belonged to Hoabinhoid = Hoabinhian (Proto-viets) => Malaysian => Malayo-Viets. Malayo-Viets or Bai-Yueh had an average skull index of 81.13 and the type of round skulls with its capacity of 1341.48 which were completely different from Han clan of skull index of 76.51 and the type of long skulls with its capacity of 1440.

The most persuasive and latest researches of the origin of South Asian inhabitants by anthropologists clarified the historical truth that all South Asian inhabitants had the same origin. Scholar Douglas C. Wallace at Emory University, Atlanta and Georgia discovered a specially genetic mutation of Asian continent. It was 9 base pair deletion between COII and tRNA^{LYS} genes. Anthropologist Tréjaut studied Taiwanese aborigines, Southeast Asian people, and Polynesian people and announced a truth which upset all judgments of this matter ever.⁸⁹

1. Taiwanese aborigines resided over 15 thousand years.
2. Taiwanese aborigines had 3 times of special mutation

⁸⁹ Mitochondrial DNA provides a link between Polynesians and Indigeneous Taiwanese. Tréjaut, JA, KivisildT, Lo JH, et al PLoS Biol. 2005. (Dr. Nguyen De and Dr. Tran Thi Nhung: Mitochondrial DNA and the origin of Vietnam, China and Maya. (Fine work of art spring of lunar buffalo year, Association of Physicians, Dentists, and Pharmacists of Florida in 2009 on page 51).

like Malaysian and Polynesian people which Chinese in Northern China didn't have.

3. The factors mtDNA B existed in East and Southeast Eurasia, American Indians and Polynesian people.

4. Anthropologists Melton and Redd found that Polynesian people have a high rate of 9 base pair deletion between COII and tRNA^{LYS} genes.

Magazine of Science Progress published the result that Southeast Asian aborigines, Polynesian aborigines and American Indians had the same origin and Lapita culture (1500-800TC) with uniquely aesthetic potteries. Now it is showed a dug-out canoe in Polynesian Center of Culture in Hawaii. They pierced hollows of trees to make boats to move, when coming to sea, they combined 2 dug-out canoes to keep balance on the sea.

In March 2007, US National Academy of Sciences announced the research of mtDNA of pigs and their teeth all over Southeast Asia Continent and islands by anthropologists at Durham University and The University of Oxford in UK and they came to the conclusion that: *"The new research of DNA of pigs showed the history of migration all over Pacific Ocean regions and ancient Vietnamese (Bai-Yueh) were the first inhabitants to reside in islands in Southeast Asia, then moved to Papua New Guinea, Hawaii and Polynesia of France. They brought with them techniques of dug-out canoes. Anthropologist Ballinger and his colleagues did research of mtDNA of 7 ethnic groups in Southeast Asia and came to the conclusion of Mongoloid in the South that Vietnam was the center of mtDNA from which it was pervasive all over*

Pacific Ocean regions”.⁹⁰

Haplogroup O-M175 is a Y-chromosome DNA haplogroup of Southeast Asian and East Asian lineage. It descends from Haplogroup NO. Haplogroup O-M175 is a descendant haplogroup of Haplogroup NO-M214⁹¹ and first appeared according to different theories, either in Southeast Asia⁹² or East Asia⁹³ between 28,000 and 41,000 years before present according to Scheinfeldt 2006 or between 23,000 and 32,000 years before present according to Yan et al. 2013. Haplogroup O-M175 is one of NO-M214's two branches. The other is Haplogroup N, which is common throughout North Eurasia. This haplogroup appears in 80-90% of most of populations in East Asia and Southeast Asia.

9bp deletion between the COII/tRNA^{LYS} genes “Mitochondrial DNA provides a link between Polynesians and indigenous Taiwanese”. Mitochondrial DNA (Deoxyribonucleic Acide) is DNA made of 4 orderly base agents for each species by sequence of base pairs. There

. Dr. Nguyen De and Dr. Tran Thi Nhung: Mitochondrial DNA and the origin of Vietnam, China and Maya. (Fine work of art spring of lunar buffalo year, Association of Physicians, Dentists, and Pharmacists of Florida in 2009 on page 53).

⁹¹ In human genetics, Haplogroup NO (M214) is a human Y-chromosome DNA haplogroup. Haplogroup NO is a descendant branch of the greater Haplogroup MNOPS (also known as K(xLT)) and a phylogenetic sibling of Haplogroup M, Haplogroup P, and Haplogroup S. Haplogroup N and Haplogroup O originated in North East Asia, together they are overwhelmingly dominant in most populations of North and East Eurasia.

⁹² Rootsi 2006, TMC , Shi 2005, and Bradshaw.

⁹³ ISOGG 2012.

are 2 types of DNA: DNA in nucleus and DNA in cytoplasm in Mitochondria, the cell's power producers. Haplotype is a combination of DNA sequences. Mutation is a change of base pairs of DNA sequences. Mild mutations don't obstruct in cell growth and reproduction of base pairs. It helps us know evolution of human beings and other living beings. This mutation allows anthropologists to determine ancestors of some peoples in the world and their migration over 10 thousand years in the prehistoric age.

Theoretically, every person has a copy of Mitochondrial which is the same as their ancestors' but in fact it is not like that because of wrong reproduction of DNA sequences. Peoples in each continent have their own Haplotypes such as Caucasoids in Europe have H, I, J, K, M, T, U, V, W and X, Africans have L, L1, L2 and L3, Asians and Americans-Indian have the same Haplotypes of A, B, C and D.

Research of mitochondrial DNA which was done by anthropologists coming from USA, UK, Europe, China, Thailand, Indonesia and other countries in the world showed us the following results:

1. VIETNAM:

- Haplogroups comprise A, B, C, and D.
- 9 base pair deletion between COII/tRNA^{LYS} genes which were called "Asian special mutation="9bp deletion between COII tRNA^{LYS} genes", bp=base pair).

2. CHINESE (Northern Chinese):

- Haplogroups: A, C, D, G, M 8_aY and Z. (Northern Chinese has the rate of 55% and Southern Chinese just has the rate of 36%).
- There was not Asian special mutation.

3. SOUTHERN NATIVES:

- Haplogroups: B, F, R 9_a, N 9_a (Southern Natives has the rate of 55%).

With a population of more than 16 million, Zhuang is China's largest minority population, with 94% of its population living in the Guangxi autonomous region. The Zhuang language belongs to the Kam-Tai linguistic family, the Tai-Kadai sublinguistic family, and the Tai-Sek branch, which can be sub-classified into Southern and Northern dialects bounded by Yongjiang River for details on the distribution of the Zhuang branches. It should be noted that the Bouyei ethnic group in the Guizhou Province actually belongs to the same population as Zhuang, as shown by their language and culture, and the so-called Shui Hu in the Yunnan Province, which is completely different from Shui people in Guizhou, is in fact Bouyei. Therefore, all of these ethnic groups are considered Zhuang academically. Unfortunately, the Zhuang population does not have its own written script and has to use Han characters to record events historically, and these records might be incomplete. On the basis of the few available historical records, Zhuang can be traced back to the 'Luo-Yueh' and 'Xi'ou' groups, 2000 years ago.

Zhuang, the largest ethnic minority population in China, is one of the descendant groups of the ancient Bai-

Yue. Linguistically, Zhuang languages are grouped into northern and southern dialects. To characterize its genetic structure, 13 East Asian-specific Y-chromosome biallelic markers and 7 Y-chromosome short tandem repeat (STR) markers were used to infer the haplogroups of Zhuang populations. Our results showed that O, O2a, and O1 are the predominant haplogroups in Zhuang. Frequency distribution and principal component analysis showed that Zhuang was closely related to groups of Bai-Yueh origin and therefore was likely to be the descendant of Bai-Yueh.

Y-chromosome Genotyping and Genetic Structure of Zhuang Populations 1061 the East Asian population. By clearly tracing the paternal migration route in East Asia and the Pacific Region, Su et al. found that the South-Asian group had more Y-haplogroups compared with the North-Asian group, indicating that the East Asians originated from the south.⁹⁴

4. THAI:

- Haplogroups: B
- 9 base pair deletion between COII/tRNA^{LYS} genes.

5. SOUTHERN NATIVES including BURMESE and HMONG-MIEN:

⁹⁴ On the basis of the data of Su et al., Li et al. (CHEN Jing et al.: Y-chromosome Genotyping and Genetic Structure of Zhuang 遗传学报 Acta Genetica Sinica, December 2006, 33 (12) : 1060–1072 ISSN 0379-4172).

- Haplogroups: B, F, M₇ and R.
- 9 base pair deletion between COII/tRNA^{LYS} genes.

6. POLYNESIANS:

- Haplogroups: B (90%).
- 9 base pair deletion between COII/tRNA^{LYS} genes.

7. SOUTHEAST ASIAN PEOPLE:

- Haplogroups: B
- 9 base pair deletion between COII/tRNA^{LYS} genes.

8. MAYA ABORIGINE in Central America and South America and PIMA PEOPLE in North America:

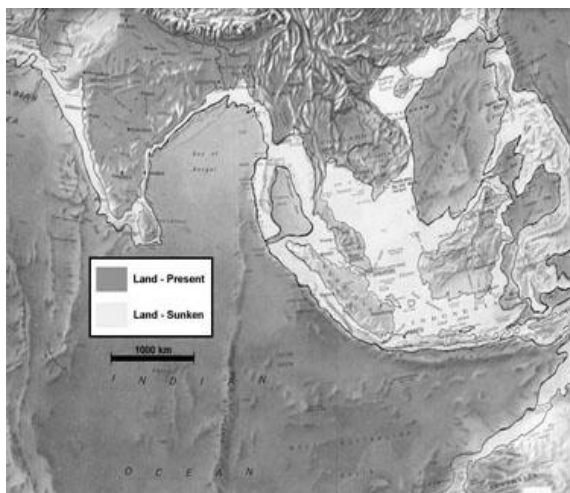
- Haplogroups: A, B, C and D.
- 9 base pair deletion between COII/tRNA^{LYS} genes.⁹⁵

Anne C. Stone and Mark Stoneking, anthropologists, did research of mtDNA of Oneta primitive men, then compared with mtDNA of the aborigines of America before Christopher Columbus discovered the new continent and American Indians today has 4 Haplogroups

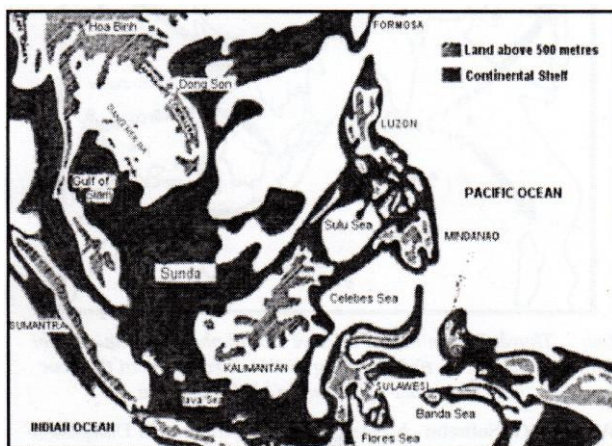
⁹⁵ Founding Amerindian Mitochondrial DNA Lineages I ancient Maya From Xcaret, Quintana Roo, Angelica Gonzales - Oliver, Lourdes Marqueze - Morfin, Jose c. Jimenez, and Alfonso Torres - Blanco, American Journal of Physical Anthropology, 116 - 230 - 235 (2001) published by Los Angeles Times and Orlando Sentinel newspaper.

such as A, B, C and D. Especially, American Indians does not have 9 base pair between COII/tRNA^{LYS} genes.⁹⁶ Anthropologist S.W. Ballinger and his colleagues analyzed mtDNA of Southeast Asian people and American Indians and determined the migration route of Baiyue people to Southeast Asia, then to America.⁹⁷ Therefore, Hoabinhian people had to remove when marine transgression occurred and marine transgression occurred 3 times 14 thousand years ago, 11,500 years and 8,000 years in 2 groups. One group moved in direction of Northeast through Bering land bridge into America because of marine transgression before 14 thousand years ago, then become North American Indians. The other group moved in the direction of south to Malacca Peninsula (Malaysia), then crossed the seas to desert islands named later Indonesia, The Philippines, Hawaii, Polynesia, New Zealand, then moved to California, Central America and South America.

⁹⁷ S.W. Ballinger and his colleagues: Southeast Asian mitochondrial DNA Analysis reveals genetic continuity of ancient Mongoloid migration. Genetic in 1992 no. 130 pages139-145.



**THE SOUTHEAST ASIAN WORLD, KEITH BUCHANAN, NW
1967 p 45.**



OCEANOGRAPHY AND THE ORIGIN OF THE VIET PEOPLE

The recent research of oceanography by Stephen Oppenheimer *Eden in the East: The Drowned Continent of Southeast Asia* clarified many questions of the origin of Viet clan from time immemorial. Department of oceanography showed that within 2 million years from now, 20 times of glacials and interglacials occurred on earth, which meant sea levels rose and went down. Eighteen thousand years ago, sea levels went down about 100 meters, therefore, North Viet delta which stretched to the East of Hainan Island created immense ecological environment for Hoa Binh people.

According to scholar Stephen Oppenheimer, marine science recorded 3 times of the most recent marine transgression occurred 14 thousand years ago, 11,500 years and 8,000 years. When marine transgression occurred, some Hoabinhian people had to remove to caves in Hoa Binh Mountains, and the rest of them removed in the direction of Northwest to Yunnan, then to Malaya Plateau. When sea level gradually went down, Hoabinhian gradually removed from Malaya Plateau to the south. The most recent marine transgression occurred 8,000 years ago, which submerged the ancient Southeast Asia Civilization.⁹⁸

Southeast Asia continent in the ancient age comprised 2 continents: Sundaland continent comprising Nine Dragon valley stretching to Indonesia and Nanhailand continent

⁹⁸ Stephen Oppenheimer: *Eden in the East, The Drowned Continents of Southeast Asia*, Phoenix, London 1998.

comprising Red River valley stretching to Hainan Island today. Tonkin gulf and gulf of Thailand today were 2 low plains. Southeast Asia monsoon has all good conditions for all beings to grow but because stratum structure lies between interface areas of Indian Ocean and Pacific Ocean, earthquakes and tsunami frequently occurred. Therefore, when sea level rises high, it brings about disasters such as earthquakes and tsunami, which seriously affects living environment of ancient Southeast Asian people.

Researchers recorded that previously sea level suddenly rose to the highest level of 130 meters, which terrified human beings. The phenomenon of high sea level was recorded in Bible of The Deluge in the old days and the legend of Son Tinh (the God of the Mountain) and Thuy Tinh (the God of the Sea) in treasure of Vietnamese legendary stories. Scholar Stephen Oppenheimer wrote in his famous book 'Eden in the East: The Drowned Continent of Southeast Asia' in 1998 that there was a small continent named Sundaland in Southeast Asia. Sundaland was the origin of ancient civilization with the language of South Island. Scholar Stephen Oppenheimer also proved that ancient people came to Southeast Asia, then moved to the north and unified with Altaic people. Stephen Oppenheimer and his colleagues studied mtDNA of local inhabitants and came to the conclusion that about 11,500 years ago, high sea level caused the terrifying deluge which made inhabitants in ancient areas of Indochina dispersed to surrounding highlands, even they came to highlands in Taiwan.

Departments of Oceanography and Archaeology proved that because of the most recent marine

transgression 8,000 years ago, ancient Hoabinhian people moved to highlands in Hoa Binh, Bac Son and moved in the direction northwest. When sea level rose high, inhabitants in everywhere flocked to highlands, therefore, there were a lot of discoveries for adapting to the life and Hoa Binh culture, an ancient culture and quintessence of human beings, was formed. High sea level made ProtoViets people (Hoabinhian) in valleys of 2 big rivers: Red river and Nine Dragon river-migrate in the direction of northwest to plateau between Himalaya Mountains and Kunlun Mountains. Another group moved in the direction of northwest to Qin mountains to reside in highlands of Fujian, Zhejiang, Shandong in China today. They brought with them characteristics of Hoa Binh culture to new location in plateau between the highest Himalaya Mountains and the oldest Kunlun Mountains in Northwest and Thai Son mountains in Shandong.

From 1937, researcher Heine Geldern found many direct relations between inhabitants in Marquesas Islands and Southeast Asia about 660 BC. Geldern thought that Viet people in Southern China maybe traveled by sea to New Zealand about the 3rd century BC because Maori people and Southern Chinese, who were ancient Vietnamese residing in the Southern China, had the same arts. Researchers Robert Heine Geldern affirmed there were a lot of cultural relations between America and the coast of the Orient which were affected clearly by Dong Son culture in Vietnam.

William Meacham judged that ancient Vietnamese resided in water and coastal areas, therefore, they were good at rowing boats. Archaeologists also found many tools for fishing such as fishing line, fishing net, dug-out

canoes. Especially, when sea level went down but was still higher than before, sea was formed, which made groups of inhabitants reside in Taiwan islands which were separated mainland and coastal areas of China and Hainan from Northern Vietnam, and The Philippines, Malaysia from Indonesia, Pâques. It was necessary for them to communicate, therefore, they invented sails and rudders to go out to sea and avoid being washed aside into the sea. To find direction, ancient Vietnamese invented the compass as well as the earliest marine engineering which researchers called sea civilization of Yueh - ancient Vietnamese.

After analyzing geographical changes of East Sea, Scholar Carl Sauer came to the conclusion: *“with 2 annual monsoons, East Sea made it easy for development of agriculture, fishery, and shipping. Therefore, fishing and marine techniques contributed an important part to process of ancient Southeast Asia civilization”*.⁹⁹

French Linguist Paul Rivet did a thorough research and came to the conclusion *“From Southeast Asia. There was a language which was spread to Japan, Tasmania, Mediterranean Sea area, Africa and America”*. Researchers Charles F. Keyes thought that Vietnam was a place for originating Hoa Binh civilization spreading all over Southeast Asia: *“Prehistoric culture of Southeast Asia was divided into many stages named by place names in Vietnam such as Hoa Binh, Bac Son, Dong Son. The Bronze Age existed from 3,000 to 2,500 years BC in Southeast Asia, which meant it was sooner in China and*

⁹⁹ C, O. Sauer: Agricultural Origin and Dispersals, 1952 New York. American Geographical Society.

India. The principal symbol of this civilization was bronze drums found in distance areas such as Sulawesi in Indonesia. These bronze drums were founded in Dong Son narrow areas in Vietnam, from there, drums were distributed all over Southeast Asian by sea.”.

Researcher Chester Norman judged that Hoa Binh civilization was formed during continental shelves of Sundaland and Nanhailand were flooded. Thousand years ago, Hoa Binh inhabitants in the primitive age just lived on what they hunted and gathered, then gradually cultivated dry fields in valleys. When sea level rose high, inhabitants more and more gathered in highlands, lack of food made Hoa Binh inhabitants arise important inventions which brought into the world plants the produced seeds and domesticated grains which were suitable for cultivating and tilling in the field. This was an important breakthrough of the most ancient Hoa Binh civilization of human beings. According to scholar Wilhelm G. Soheim: *“About 5,000 years ago, when sea level gradually went down, it divided inhabitants in mainland from those in islands, Southeast Asia people took risks to go out to sea to contact with inhabitants in islands. Windstorm and sea current of East Sea swept away some people to Japan, other groups were swept away to the Phillippines, Indonesia and Melanesia. Since then, they brought characteristics of Hoa Binh culture to offshore islands in Pacific Ocean and Madagascar of North Africa. In the ancient time, East Sea in Southeast Asia was the origin of marine route to communicate with coastal areas in Asia, Europe, Africa, Oceania and America. Southeast Asia has the role for spreading out to everywhere like the spokes of a hub of a wheel. That’s why many peoples in the world are very similar in living*

*and social culture”.*¹⁰⁰ Especially, Scholar Joseph Needham came to the conclusion that: *“After marine transgression, Hoabinhian-Protoviets people brought with them 25 cultural characteristics and important inventions such as planting wet rice, astronomy, maritime techniques, building cities in new location in Trung Nguyen, China and other locations to build ancient civilizations in the world such as Middle East, India and China such as making bark clothes, tattoo customs, setting a forest on fire to till the fields, technique of tilling the fields, technique of digging ditches to irrigate the fields, technique of domesticating buffaloes to draw ploughs, civilization of planting wet rice, characteristics of village house to gather, technique of planting bamboos and using bamboo tools, specific characteristics of tamed dogs, technique of making lacquer paintings, sea and river culture, technique of long shipbuilding, boat race custom in festivals, legend of dragon, dragon worship, ancestral worship customs, customs of killing pigs for ceremonial offerings, customs of praying for a son to maintain the continuity of a family line, Spring and Autumn festivals for marriage, customs of making mountains sacred, bronze drum civilization, technique of founding iron, technique of shooting arrows, technique of manufacturing weapons and poisoned arrows.”*¹⁰¹

¹⁰⁰ W. G. Solheim II: New Light on a forgotten Past, National Geographic Vol. 139, No. 3, 1971. Reflection on the new data of Southeast Asia prehistory: Austronesian origins and consequence. A. P. 18: 146 - 160. 1979a: New data on late Southeast Asia prehistory and their interpretation, JHKAS 8:73 - 87. Wilhelm G. Solheim H. Ph. D, published by National Geographic magazine Vol. 139 n. 3 March 1971, in the title of “New light on Forgotten Past”.

¹⁰¹ J. Needham: Science and civilization in China, Introduction. History of Science thought, Cambridge, England 1956.

Great scientific breakthrough of the dating method by C14 has helped archaeologist to determine the date of ancient relics, which has helped learn about the civilization of a nation as well as evolutionary processes of a race. Research works of scholars such as W.G. Solheim, Joseph Needham, and Stephen Oppenheimer, and especially Genetics and Modern Biological Technology have helped to discover genome of humans, from that we can trace the origin of fatal diseases such as cancer, innate diseases and especially the origin of a nation as well as migration route of humans.



Hung King Temple in Pleiku

CHAPTER VI

THE ANCIENT VIETNAMESE



Ancient Vietnamese “Toraja”
live in Sulawesi Island, Indonesia.

CHARACTERISTICS OF ANCIENT VIETNAMESE

TOTEM OF VIET CLAN

In the primitive period, all clans chose a sacred object to be their symbol called totem. According to J.K Lung, totem was transcribed phonetically from Toten that meant the family in the Ojibwa language of native Americans. The concept of totem led to the other concept that there was a special consanguinity between totem and the clan by a supernatural belief. It was an animal representing clan to differentiate clans and sometimes some tribes considered it as a deity to worship, therefore, Lung was wrong to think that it was a religion or a religion of totem.

With their belief in the state of neglect, primitive men often likened men to animals or plants in festivals by animal clothing. In the ancient Chinese bibliography, book of heroes of former ages recorded that *“The family of Emperor used cloud to mark the family of Shennong used fire. The family of Cong Cong used water, the family of ThaiHao used dragon, and the family of ShaoHao used bird”*.

What was called Totem of the fairy and the dragon, in fact, was just a symbol of Luo-Yueh clan and Ou-Yueh clan descendants of Shennong. The ancient bibliography read Shennong used characteristics of fire for the king. The south was hot, therefore, it belonged to fire, and Viet clan was also called Shennong (Viem) clan. The image of Shennong with human head and buffalo body showed that Viet clan was agriculturalists and buffaloes connecting closely with the field. Viet clan first planted wet rice in the world; therefore, ancient Vietnamese people worshiped the God of the Earth or the God of the harvest or Shennong, the forefather of Viet clan.

The totem of Bird of Ou-Yueh clan implied that inhabitants lived in the mountaineous highlands and thick forests. Because of living in the forest, they had to live in houses on stilts to avoid dangerous animals. In addition, Viet clan was descendants of Shennong and inherited the knowledge of the transformed Yin and Yang theory. For this reason, if checked by application of five basic elements, totem of the south was Bird and totem of the east was Dragon. In fact, ancient Vietnamese people chose the fairy and the dragon as their totems. Ancient bibliography affirmed by Han clan that Viet clan used to live in trees. In fact, ancient Vietnamese people lived in houses on stilts which were away from the ground a few meters. The nearer the houses on stilts were to the forest, the higher they were. If living in the middle of the forest, they cut upper branches to make the house on stilts with roof on the tree to avoid dangerous animals.

Although the Vietnamese clan's totem being animated of bird, a form to express clearly the origin of their residence, they chose Tat Phuong bird and Chuong Duong bird (fire birds) that was considered the God of fire in the south. On the bronze drums, the carving of water-bird aroused us a concept that agriculturalists of Viet clan lived in rivers or lakes.¹⁰²

According to ornithologists, water-birds lived in Southeast Asia. This reality matches the location of Malayo-Viets people or Baiyue people. Ancient bibliographies affirmed that ancient Vietnamese people in Chu State chose the totem of Hong Hoc bird. Hong Hoc birds are a species of water-bird close to storks and cranes. Hong bird or Luo bird flew high, therefore, they acknowledged to be the race of 'Lac Hong',

¹⁰² According to philosopher Kim Dinh, the totem of water bird of Viet clan could fly up to the sky and fly down to the water, which the Ying and Yang principles of Viet clan.

which means that they were a clan having a high desire for progress like Lac bird and Hong bird flew higher other birds.¹⁰³

According to Dao Tu Khai, upon studying designs on bronze drums, proved that totem of ancestors of Dong Son people was Hong bird, and until the period of Dong Son. Researcher Doan Nam Sinh said that on Cuu Cao drums found in Van Giang and Hai Hung whereas other researchers also recognized 4 different kinds of Hong birds including 2 species of birds with a bared neck and a pointed beak like milky storks in the Red river Delta and 2 species of birds with a gonfalon which was a pinch of its feather from its top of head to the back of its neck as a flag. Carving of Hong birds like Flamingoes was found on Mieu Mon drum I and Ha Noi drum I. The number of Hong birds with a bared neck made up a high rate on drums of Hich, Lang Vac, Dac Giao, Truong Giang, Lang Vac IV, Dong Son IV, Giao Tat, Lang Gop, Ha Noi III, Xuan Lap II, Phuong Tu, Vu Bi, Ban Thom, Pha Long, etc. and the rest was almost Hong birds with a long beak and a gonfalon.¹⁰⁴

¹⁰³ The ancient book recorded Tuy Duong Viet Tri 'pheasants' were peacocks of Viet. They flew to the sun, which gave us a suggestion that ancient Vietnamese people removed to the East, in the direction of the sun. Lac Dich Tap Ky Ta Duc 'legendary phoenixes' were about the Peacocks (Pheasants) of Viet clan. When flying, they usually curled their left wing expressing Viet clan of character of fastening with buttons by the left hand. According to historian Dao Duy Anh, Lac birds were migratory birds. They lived in flocks on water and ate fish and shrimps. Migratory birds belonged to wild ducks and were bigger than goose. Its feather on wings was long and the bird made the long sound of hark! hark!. They usually migrated southward in the cold season to find warmth of the sun and returned when the weather in the north was warm.

¹⁰⁴ According to materials of a survey of researchers in Blanford, France in 1929, there was a map of distribution and migration of Hong

While Ou-Yueh clan occupied 18 mountainous provinces and chose Bird as their totem, Luo-Yueh clan of Bai-Yue community chose Dragon as their totem. The location of Luo-Yueh clan comprised 12 provinces in China plain bordering East Sea which Western scholars called coastal Malaysian area. Dragon was a visualization of a serpent like monster in the basin of Yangtze river. The original meaning of 2 words ZiaoZhi was the region where there were a lot of monsterlike serpents in the basin of Yangtze river, not 2 crossed big toes as explained wrongly before. Long meaning dragon denoted beasts such as dinosaurs, lightening dragons, monsterlike serpents. Monsterlike serpents were a species of amphibian reptile and its body was huge, almost they lived in water. Muong people called it Prudong or Tu-Luong, later Prudong was spoken with accent into Rong (dragon) and Tu Luong was spoken with accent into Thuong Luong (monsterlike serpents). They were huge and their fangs were long and pointed. Generally, they were called serpentine by folk people, therefore, children have had the game named Follow-my-leader.

On Mieu Mon drums, there was a carving of an animal with legs, 4 toenails, a horn, a mane and a tail like a rudder. Serpent monsterlike was a reptile with a big tail and a long and flexible neck like dinosaurs. Designs on Hoa Binh drums were a beast with a crocodile mouth, a monsterlike serpent's body, a beaver tail, 2 stripes with big scales along its body.

birds throughout the South of China and Northern Vietnam. Researcher Doan Nam Sinh said that according to the part of Animals of Vietnamese Red list published in Ha Noi in 2000, until now, Flamingoes have scientific names of *Grus Antigone sharpie* or *Sarus crane* still lived in Tam Nong Indigo forest. They flew to search for food throughout Mo Xo Ha Tien, Nui May, Kien Luong and other places in The Mekong River Delta. Sometimes, they take a rest in Tan Hung, Long An, or Can Gio bird yard.

Images of dragons on boats which were carved on bronze drums showed that totem of ancient Vietnamese people was a dragon.

According to researchers, monsterlike serpents were a species of huge crocodiles named Alligator lived in Yangtze river for a long time and were extinct in the 9th century. Dragons of agriculturalists were peaceable originated from Southeast Asia and penetrated the farther region in Europe. They were a variant of ferocious crocodiles but dragon-headed lions in Europe. The word 'Rong' (dragon) and 'Long' (dragon) originated from the word 'Krong'. In language of Southeast Asia, Krong Klong also meant rivers. According to historian Dao Duy Anh, about 5 thousand years BC, in the Neolithic Age, Jiaozhi people formed the primitive society in the basin of Yangtze river. Approximately 15 Jiaozhi tribes resided together from the delta of Yellow river and Yangtze river to Vietnam. These tribes called Bai-Yue people who reached to the Age of Bronze, and their society was stable. The state of Xich Quy and the state of Van Lang were formed.

Chinese archaeologists had just found a 3,700 year the most antique dragon-shaped totem made of more 2,000 pieces of turquoise. It was excavated from the grave of a mandarin in the court in Erlitou relic area in Yanshi City, Henan province. The statue made of turquoise was found between shoulder and hipbone of the owner of the grave. Yanshi was the capital city of the Xia Dynasty of Viet clan (2,100 - 1,766 BC). Images of dragons were also found in other regions such as on potteries and a bronze slab in Erlitou. Some dragons looked like snakes but others looked like dragons today with bird claws and fin. This archaeological relics proved that the Xia dynasty belonged

to Viet clan and their totem was dragon.¹⁰⁵ Therefore, the status of dragon in Erlitou was the lineal origin of the totem of dragon of Viet clan. The historical truth proved Xia dynasty of Viet clan and just Viet clan had the totem of dragon. In the Han dynasty, Liu Bang came from the region of Huai river and was affected by Viet civilization, therefore, they considered dragon as the totem and also worshiped Xi Vuu or a leader of ‘The Tree Hmong-Mien’ of BaiYueh.

The Book of Tang by Tu Ma Trinh was about the differences between Han clan and Viet clan as follows: “*Viet clan was different from Han clan or other clans by characteristics such as haircut, tattooed arms, painted body, squatting, telling fortunes by chicken legs, using boats and planting rice well, etc*”. The Classic of Rites by Khong Dinh Dat in the Tang Dynasty read the word Jiaozhi as a special aspect of Man people as follows: “*Jiaozhi meant ‘Man people’ (Yi-Yueh), when lying, they turned their head outside and their legs inside and crossed their legs*”. The book of ‘Sui Book-Geography’ read that “*People of the family name of Ly were upright, reliable, brave and self-reliant. They farmed industriously, made securities by wood-engraving, and kept their promises until death. These were Vietnamese’s normal characters*”.

Scientific researches were proved by Prehistory, Ethnology, Race studies, Linguistics and Culture studies that there was the common culture of inhabitants residing from the delta of

¹⁰⁵ Du Jinpeng, a researcher at Chinese Archaeological Institute, said that “the totem of dragon has 70.2 cm in length and it looks like a python. It was made of over 2,000 pieces of turquoise of 0.1 cm in thickness and 0.2-0.9 cm in length. It was a skillful carving of dragon, therefore, at that stage, the value of history, arts and science was deep. Just the dragon found in Erlitou had a direct connection with Xia Dynasty.

Yellow river and Yangtze river to Southeast Asia which was the cradle of residence of Bai-Yueh community (Malayo-Viets) including Korea, Japan, Taiwan, Hainan, Indochina, Vietnam, Cambodia, Laos, Thailand, Malaysia, Indonesia, The Philippines, Hawaii, Guinea, Micronesian Islands, Melanesian Islands and Paques: *“Cultural characters connected closely with living environment of plants and animals such as betel and areca, strawberry trees, pigs, chickens, peacocks, and technical and physical living such as bronze drums, Noria, paper kites, cock-fighting, blow-pipe, spinning wheels, grinning cotton by double axis. They had the same customs such as tattooing, chewing betel leaves, blackening the teeth, filing the teeth, water festivals, and the important role of bronze drums and gongs in folk festivals. Researchers called that area bronze drum culture of Bai-Yue community from South China including Taiwan, Hainan to Indochina concluding Vietnam, Cambodia, Laos, Thailand to Malacca Peninsula, Malaysia, Indonesia, The Philippines, Hawaii, Guinea, Micronesian Islands, Melanesian Islands and Paques”*.

Some scholars listed cultural characters of groups of Viet clan as follows:¹⁰⁶

1. The customs of haircut and tattoo.
2. Building stilt houses.
3. Typical clothes were short pans or kilts and turbans.
4. The meals had a lot of shell-fish and frogs.

¹⁰⁶ Yu Tianji, Qin Shengmin, Lan Riyong, Liang Xuda and Qin Cailan (eds.) *Gu Nan Yue Guo Shi*, [The History of the State of Ancient Yue.] Nanning: Guangxi Renmin Chubanshe, 1988., pages 179-188.- Chen Guoqiang, Wu Nianji, Jiang Bingzhao and Qin Tucheng, *Bai Yue Minzu Shi*, [The History of the Bai Yue People.] Beijing: Zhongguo Shehui Kexue Chubanshe, 1988, pages 41-61.

5. The customs of extracting teeth, usually eyeteeth or upper front teeth.

6. The customs that the father took part in deliveries, then took care of the baby in order that the mother worked in the fields.

7. Molding and using bronze drums in rites.

8. Telling fortunes by bird bones, especially chicken bones.

9. Worshipping totems, especially bird, reptiles and toads/frogs.

10. The customs of burying on cliff.

11. Using many boats and attaining perfection in naval battles.

12. Making potteries in geometric forms.

13. High techniques of weaving.

Historian Jeffrey Barlow led scholars' judgment of Chinese scholars about nine characteristics of Bai-Yue culture. Scholar Yu Tianjin and his colleagues including:

1. The custom of short hair cutting and tattooing.

2. Techniques of making house on stilts.

3. The custom of wearing shorts, short skirts and scarves.

4. Using oysters and other hermaphrodite animals both on land and in water as the main food.

5. Blackening the teeth.

6. The custom of men participated in the birth process and took care of infants, so women had a bowel movement soon.

7. Casting bronze drums and using drums in festival occasions.

8. The custom of telling fortune by bones; especially chicken bones (chicken feet).

9. Totemic beliefs, especially for birds and snakes.

Professor Chen Gouqiang and his researching team said

that beside the above nine characteristics of Bai-Yue, there were still four cultural characteristics including:

1. The custom of burying according to one's knees clasping posture.
2. Specializing in using boats and very good at sea battles.
3. Making ceramics according to geometrical shape.
4. High techniques of knitting textile fabrics (silk).

Among of them, ancient Vietnamese had cultural characters which were considered special characters of Viet clan as follows:

1. THE DUG-OUT CANOE

Viet clan were agriculturalists who had the first wet rice civilization of humankind. Almost ancient Viet people lived on rivers, especially branches of Viet clan residing coastlines such as Min Yue, therefore they mastered in techniques of shipbuilding, sailing and naval battles. Viet Books read: *“Viet people lived on mountains as if on waterways, used boats and paddles like vehicles and horses, moved as quickly as wind, fought without fear of death, it was Viet people’s characters”*. From the ancient age, Viet people pierced hollows of trees to make dug-out canoes to move in thick forests and brooks. Burmese archaeologist Aung Thaw thought that Southeast Asians used dug-out canoes 7 thousand years. One thousand years later, they combined 2 dug-out canoes to keep balance in order that the dug-out canoes couldn’t turned over and sank when they got over big waves of the open sea. Boats met windstorms and drifted in the direction of the north to Japan and brought many types of secondary farm produce such as cassava (manioc) which have been planted in Japan. According to Aung Thaw, over 5 thousand years ago, ancient Viet people crossed the sea to The Philippines and Indonesia.

They brought techniques of drawing geometry including spirals, triangles, quadrilaterals in the strips of borders carved on wooden products, tattoo, weaving by bark and bronze drums in the period of Dong Son to Indonesia.¹⁰⁷

According to historian Shi Shi, Viet people of U Viet State (Yu Yueh) had the first civilization of sea in the world. Seven thousand years ago, they had big fleets and controlled an immense area from Northeast Asia to Southeast and South Asia. With their nautical and astronomical experience, ancient Viet people crossed Pacific Ocean and New World and became Ameriviets (American Indians).

2. VILLAGE HOUSE

Cultural characteristics of Hoabinhian people (Malayo-Viets people) were recorded in cultural and social living through the structure of sweeping roofs of Village House. The roofs of Malayo-Viets people were sweeping roofs 2,000-year fossil residential buildings were excavated in Dong Son and recovered by V. Goloubev, the roof lengthened to the floor, the door had to be built in the gable. Especially, boats of Malayo-Viets people were like sweeping roofs which we can see it in boats which Malaysians and Indonesians are still using. This image of boat with curved prow like sweeping roof was also engraved on Dao Thinh bronze jars. The unique and specific image of village house with sweeping roof decorated by images of birds or buffalo's horns looked like communal houses of highland people in the Vietnamese

¹⁰⁷ Phylogeographic Differentiation of Mitochondrial DNA in Han Chinese. Mitochondrial DNA and the origin of Vietnam, China and Maya by Doctor Nguyen De and Doctor Tran Thi Nhung in Fine work of art of The Spring of Lunar Buffalo Year of Association of Vietnamese Physicians, Dentists, and Pharmacists of Florida on page 41.

Highlands. Communal house was also called Guol House with high curved thick cottage roof. Village houses in highlands in Northern Vietnam were similar with them. Archaeologist Goloubev found a fossil house with the date C14 of about 2,000 years in Dong Son. Based on patterns of the surface of the drums, Goloubev restored unrotten materials which showed that 2 roofs lengthened to the bamboo floor, therefore, they make a hole in a door in the center. It was called communal house or village house in order that people in village gather for meeting, sacrifices and festivities.

Especially, the house was 250 meters in length and comprised 50 rooms of Pakoh people. In the center of the house, there was a room called 'Moong' which was the place of worship, receiving visitors, and meeting. The rest of the house was divided into small rooms for each family. Families gathered in one place, which made their relationship closer to cope with famine, diseases, dangerous animals and natural calamity. According to scholar O. Jansé, head of Dong Son antique excavating team of The French School of The Far East in Ha Noi, many types of houses and sepulchers of highland people in central highlands were the same as images of stilt houses engraved on the surface of the bronze drums. Inside the stilt house, there were not any piles like communal houses today and its floor was the space of living. It is easy to realize that the stairs is a little sloping and when everybody goes up or down, their face is in the direction of the length of the house. The stairs was inside the stilt house, not outside under the lean-to. Outside the stairs, there was a strip of convex dots showing the cutting plane of the drying ground which was suitable for the type of house being flooded on a seasonal basis. Drying ground connecting with the floor still has been existed in many places. Besides stilt houses with sweeping roof, there were stilt houses with arched roof, piles and horizontal girders to support the roof and the floor. The

stilt house with arched roof was usually used for storing rice and farm produce to prevent them from being wet by rain and wind. According to ‘Tam Tai Do Hoi’ by Le Quy Don, round granaries were called Heap. It was plastered inside by mud and covered above by bamboo wattles, therefore, it was called open-cast Heap which was round granary.¹⁰⁸

Scholar L. Bézacier came to the conclusion that: *“Houses with beams seen in Vietnam today were relics of Luo Yueh (Lacviet) because when a nation was dominated and enslaved in culture, they tried to cling to some things such as architecture. Viet people clung to architecture of communal house because it was a sacred place which reminded them the origin of Luo Yueh (Lac Viet)”*. Over time, village house gradually became communal temple with rows of big black shiny ironwood piles and Yin and Yan tiled roof which was a little curved and shaped into the curved beginning of knife in the middle of architecture of ancient Viet people. The top and roof of the house of Chinese were even and flat like Western people. Until Tang Dynasty, they had cultural exchanges with Japanese; therefore, they adopted ancient Viet people’s architecture of sweeping roofs of Chinh Xuong Institute in Japan and added Chinese’s architecture which originated from

¹⁰⁸ According to 100-year summary record of Vietnamese archaeology published in 2002, on November 2001, archaeological institute and English Professor Ivan and Japanese Doctor M. Maruko excavated in Mau Hoa Village, Duy Trung Commune where is next to the area of breeding silkworms in Ma Chau, Duy An, Duy Xuyen District, Quang Nam Province and found an ancient wooden stilt house which was burnt. It had earthen wall, floor, 7 piles, 3 compartments and two lean-tos. Below were bronze arrows and bricks whose shape was same as Co Loa Citadel’s, Luy Lau’s, Tien Ngu thu thoi Ma Vien, but in Sa Huynh culture. This house’s shape was the same with that on the Dong Son bronze drum which was first discovered in Southeast Asia. Doan Nam Sinh: About Dong Son on page 71.

the structure of the house in the shape of ‘the letter Dinh’ of Viet clan. Researcher Clacys determined that the architecture of sweeping roof made in China was imitated ancient Malaya people and has still remained in Vietnam today. Looking at the grandiose and aesthetic work of Purple Forbidden City with the architecture of sweeping roof in Beijing, everybody thought that it was architecture of Chinese but in fact, the chief architect was an Annamese eunuch named Juan An, who also played a major role in the rebuilding of Peking during the Cheng-t’ung reign.¹⁰⁹

Legend has it that Buddha-Mother incarnated to become an old lady and descended in earth to teach 2 brothers Lo Ban and Lo Boc to build the house in the shape of letter Dinh which is letter T today in countryside. In the mid-room there was an ancestral altar including ‘Heaven’, ‘Earth’ and ‘Man’ were called the three powers of ‘Heaven-Earth-Man’. Man was in the middle, Heaven was in the left and Earth was in the right, which represented the philosophy of human culture of Vietnam.

In the communal temple in the village, the mid-room was called Dai Bai used for worshipping Earth genie called Tutelary God of the village. After Dai Bai room, there was a room inside of the temple. Each village worshiped their own God. It was called Tutelary God of the village in some places. In china, there was not communal temple in the village but just a roadside house for pedestrians to take a rest. If worshipping, they worshiped earth genie which was appointed by the court. While in Vietnam, villagers would worship anyone, although he was a beggar, he deserved credit for village and after his death, he was awe-inspiringly powerful.

¹⁰⁹ Juan An (d 1453). The Cambridge History of China, Volume 7 The Ming Dynasty 1368-1644 Part I, p 240.

The court just conferred the title of Village God worshiped by villagers but not appointed like in China. Therefore, communal temple and Tutelary God of the village were specific characters of Viet clan.¹¹⁰

Malayo-viets or Baiyue's ancient architecture with sweeping roof seen through communal temples and pagodas in Vietnam, Korea, Japan, Malaysia, Thailand, Laos, Cambodia has still remained but before we thought that it belonged to Chinese. In fact, until the Tang dynasty, The Japan's architecture of sweeping roof was imported into China. The image of communal temples with sweeping roof used for worshiping village God in Vietnam today, as well as village god in Japan, Communal House of highland people and Keramat of Malaysians and Indonesians, all represented the culture of beliefs of worshiping Heaven and village god of Malayo-Viets. Besides, Vietnamese are agriculturalists, therefore, each locality build the temple to State Gods such as Land God and Agricultural God who presided over rice and made grains full of baskets in seasons. When Han clan invaded Baiyue, they always destroyed temples to State God representing cultural characters and land of Viet clan. For Vietnamese, losing our country means losing mountains and river, therefore, the concept of mountains and rivers always connected closely with country (God of Land and God of the harvest).

The village enclosed by bamboo trees where there were temples to village god and state good under the leadership of a leader called Village Chief who was elected by villagers was an inviolable fortress to defend Viet country during the

¹¹⁰ Binh Nguyen Loc: The Malay origin of Vietnamese people on page 427 quoted by Henri Maspéro in the work "Some things in the Han Dynasty". Binh Nguyen Loc quoted on pages 430 - 433.

protracted history. Defending the country means defending mountains and rivers forever. The country represented consciousness of ancient Viet people and long-term deeply spiritual life which agglomerated into quintessence to form sacred souls of mountains and rivers of a nation having nearly 5 thousand years of culture. Paul Mus who studied Vietnam said *“The village community is a factor constituting Vietnam and When being in danger, through the village community, we can understand the country and their national spirit”*. Indeed, during history of Vietnam, everlastingness of Viet clan depended on their strong attachment and bravery and institution of this village community. If it was like that, according to Paul Mus, it was because *“On the social foundation of Vietnam, during the history, rice field provided Vietnamese society with a reason to live. Rice field provided the foundation for unshakeable social structure and the self-discipline for matters and a rhythm for festivals of the community. In brief, it was a promise, therefore, the harmony between Vietnamese and conditions of living conditions was so deep that no peoples could stop their advance”*. When against alien aggression, Vietnamese villages became an imprescriptibly holy city of the country because villages scattered everywhere, but not gathered a place, which made the enemies occupy the capital and overthrow the dynasty and ruled the people. Each village usually had a force of watchers to keep the peace for villages. When the country was invaded, watchers became militia to perform their duties to defend village.

During Vietnamese history of fighting against alien aggression, militia and fighting village played a strategic role of ‘Protracted resistance, grinding down the enemy’s strength’ to prepare for general counter-offensive to drive the enemy off the country. The resistance against the Qin invader to drive them off West Ou’s territory (Ou Yue in the West) and

Ou Luo (Au Lac) in 210 BC was the achievement of the task 'the whole people fought the enemy, protracted resistance' of Vietnamese people. It began the history of form of the first guerrilla war of human kind. This fact was affirmed in 'Huainan' by Liu An, a Chinese, *"Vietnamese people ran into thick forest. It is better to live with animals than to be prisoners of Qin army. They chose the talented people as their general to lead army and people. Every night, under the leadership of their chief, they made a raid to drive Qin army off. Finally, they killed Qin General Do Thu. Qin army was utterly defeated and left ten thousands of mortal remains in the battle"*.

3. TATTOO

The custom of tattoo connected closely with the legend of founding the country of Luo Long Quan, a hero who founded the country and national culture. Legend has it that in the period of founding the country, the hero who founded the culture taught people to farm and dress. Their society had hierarchy and order of King and his subjects, father and son, and husband and wife. Vietnamese people called father dad, ruler king, therefore, Luo Long Quan was Luo Long King.

Ngo Si Lien wrote in his Complete Annals of Great Yueh about the origin of the custom of tattoo of ancient Vietnamese people as follows *"The people who lived in the foot of the mountain saw a lot of shrimps and fish in rivers, they come to catch them and a lot of them were killed by serpent like monster. They reported to their king. Their king said the serpent like monster liked their species and hated other different species. Then he taught his people to use ink to draw images of sea monsters on their body. Since then, serpent like monster didn't harm them. Baiyue people's custom of tattoo*

maybe originated from that". Tattoo not only defended themselves from sea monsters but also showed spirit of spiritual life of Viet people. According to 'Classic of the Mountains and Seas', the ancients wanted to participate in sacred totem, and there were 3 ways such as calling the name of totem, tattooing or drawing totem on their body, or eat totem to mix their blood with sacred blood. It was the belief that they wanted to participate in sacred life of totem; therefore, ancient Viet people had the custom of tattooing the image of Dragon.

It was written in The Records of The Historian that Viet people in the area of Southern Zhejiang had the custom of drawing on their shoulders and body. People of Wu State had close-shaven head, drew on forehead and blackened their teeth. It was written in the 1st volume of Abbreviated History of Great Yueh, which was considered as the first historical book of our country, about the 1st changes of the country as follows: *"In the period of King Cheng of Zhou, Viet Thuong Thi presented a white pheasant which was called Khuyet Dia by The Spring and Autumn Annals and Dieu De by Dai Ky Book"*. 'Dieu' meant carving and 'De' meant the forehead. 'Dieu De' meant tattooing or drawing on the forehead. The book of Tu Hai read *"Jiaozhi people tattooed or drew on their forehead"*, and Sima Qian also wrote that *"Ou Luo people tattooed or drew on their forehead"*. It was written in Vietnamese history that the custom of tattooing and drawing on their forehead had still remained popularly in the period of King Le Dai Hanh and the custom of tattoo was kept until in the Tran Dynasty.

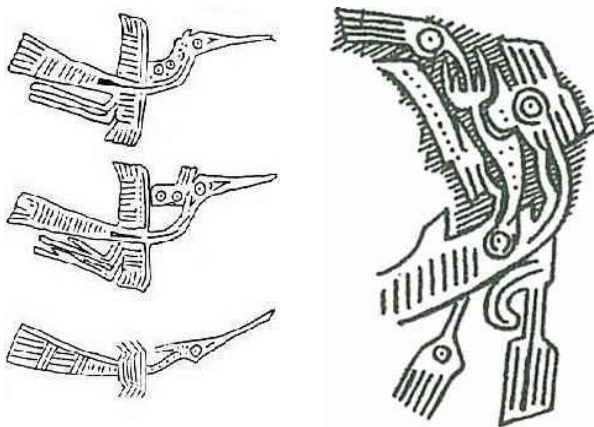
The custom of tattooing and drawing were popular all over South China Zhejiang, Taiwan, Hainan, Southern Sichuan and Ai Lao. Yue people in Zhejiang were the same branch with Yue people in Shushan and Jingchu. The custom of tattoo was

a special character of Malayo-Viets people or Baiyue community. It was written in 'The Book of Wei' that Japanese had the custom of tattoo. This custom was popular in Japan and until the dynasty of Emperor Meiji, Japanese bushidos considered tattooing or drawing to be an honor of descendants of Sun Goddess.

In Taiwanese natives, Tahiti natives, Indonesian native, people in Micronesia islands and Pâques islands and American natives, men and women applied soil to their face, tattooed and drew one their body with motley colors, put their head bird feathers, sang and danced in festivals. Five thousand years ago, first tattoos in Japan were found on small terra-cotta statues whose tattoos were carved or drawn. Marco Polo wrote in his diary of long trip that Laotians and Burmese tattooed all over their body. In Yunnan, China, They tattooed on their arms and legs lines of colors which showed elegance and it was also a good sign of coming into the world. Thais and Cambodians tattooed by scratching their skin with a sharp stick. Colors were made of soot or ash, organic chemicals or botanical chemicals mixed with water, wine or blood. Tibetans also had the custom of tattoo when they were pubescent, ill, gave birth, or had funeral.



Thạp Đào Thịnh



Father Luo-Mother Ou curved on the face of Hoàng Hạ Drum.



Phat Diem Church with ancient-styled architecture



Vietnam pagoda with ancient-styled architecture of sweeping roofs and curved knives



Nine Dragon Gate and “Yueh style architecture” Dongting Temple China (NguyenxuanQuang Blog)

4. CHEWING BETEL LEAVES AND BLACKENING TEETH

Scholar Andreas Lommel wrote in 'Prehistory' that people in all immense area from Pacific Ocean upwards to South China had the same culture. People in Borneo island in Indonesia also had the same art with people in area of Huai river in Jiangsu in the South of Wu State in the Spring and Autumn period and the warring states period in China.

According to researchers of Culture and Ethnology, betel trees grow in the area of 8 million km² at longitudes 68-178 east and at latitudes 12-300 north and there are hundred millions people chewing betel leaves. Previously, blackening teeth and chewing betel leaves were considered as a cultural beauty Viet great race. The common people orally handed down about the legend of betel and areca as follows *"Once upon a time, there was a confucian scholar named Quang Lang. Because he was tall, king conferred him the family name of Cao (tall). Quang Lang had two sons. The eldest son was Tan, and the youngest son was Lang. Both of them were taught by Taoist hermit of surname Luu. The family Luu had a beautiful 17-year-old girl. She wished to find a man for marriage but she didn't know who the eldest brother was. She brought a bowl of soup and a pair of chopsticks and invited them to distinguish. She saw the eldest brother resigned to the youngest brother and the youngest brother carried with both hand to invite the eldest brother to eat first. She remembered it and narrated to her parents. Parents of both sides agreed the eldest brother would marry the girl of the family name of Luu. Their affection was more and more passionate and close.*

After a time, the youngest brother realized that his elder brother was not close him as before, he became sad and left. Lang came to a pastoral place and saw a big stream which

*prevented him from coming to the other side. He was sad and cried, then died and metamorphosed into areca tree. When the elder brother knew his younger brother left for sadness and self-pitying, therefore he also left home to find his younger brother. Coming to the foot of the tree, he knew that his younger brother died, he regreted and killed himself. Then he metamorphosed into a rock holding the foot of the tree. The wife saw that her husband had left home for long time and had not come home yet; therefore, she also left home to find her husband. Coming there, seeing that her husband died, she cried heart-rendingly, then thrashed her head into the rock and died for affection between husband and wife. The she metamorphosed into a creeper winded the rock. The leaves were verdant and smelled sweet and tasted pungent”.*¹¹¹

Parents of the wife sought for their daughter and when coming there, they saw 3 people died heart-rendingly, therefore, together with local people, they built a temple there. The local people usually came there to burn incenses to make ceremonial offerings. In their heart, they were really admired the harmonious relationship between brothers and affections between husband and wife. Hung King made a royal progress and passed by the temple, and saw the temple covered by

¹¹¹ It was written in ancient Chinese historical book that in the year of Dragon of 2513 BC, the family name of Cao Tan or Cao Duong succeeded Emperor Shaohao and set up the capital in Boc, and also known as Zhuanxu. In the period of Zhuanxu, he founded alliance of the elder of Di Viet. Location of these clans had a place name of Tan Lang and it was them who opened the Silk Road to Central Asia (Eurasia). The old citadel of the family name of Zhuanxu is now located in Ty in Ha Nam Province. Was Zhuanxu or Cao Tan or Cao Duong a Confucian scholar whom Hung King conferred the family name of Cao and he gave birth 2 sons named Cao Tan and Cao Lang in the legend of betel and areca of Vietnam. Nguyen Hien Le: Chinese history, episode 1 on page 84.

creepers and leaves. The king stood on the rock to contemplate a scene and asked the local people about it and he knew about the story of loyal between husband and wife and brothers. Hung King ordered his courtier to pick a areca and a betel leave. He chewed both of them together, then spitted in the rock and saw it red.

The king knew that it would be good if he chew three of them together, therefore, he ordered his court officials to use fire to burn the rock until it become lime, then chew lime, leaves and areca together. The more he chewed, the more he felt sweet, a little greasy, sweet-smelling, hot, red on lips. To be moved for affection between brothers and husband and wife, Hung king ordered that betel leaves and area which represented affection husband and wife and brothers would be used in wedding or meeting. The legend of betel and area had the beautiful and lofty sense of relationship between husband and wife and brothers. Since then, the common people usually used betel leaves and areca to begin a conversation. They met each other, shook their hands, and invite to eat betel leaves and areca first. Chewing betel leaves made women excited and red in face which beautified them, and made their atmosphere friendlier and openly in sacrifice and festivals. Betel leaves and areca went down in the folk literature in loving folk verses which every Vietnamese would know by heart.

Betel and areca came into consciousness of Vietnamese so much that wherever there were some rows of areca trees in a village, it really is a Vietnamese village. Today, in Yunnan in China, there are the names of place and river named Tan Lang cave and Tan Lang river. In Malaysia, there is also place name of Tan Lang which is tin mine in Penang island. The custom of chewing betel leaves goes together with the custom of blackening teeth of Yue clan. From the ancient times,

ancient Vietnamese blackened their teeth. Paleoanthropologists found ancient people's traits of face and skull in Shaoyang and La Doi resembled modern Vietnamese's. They had a round head, a relatively wide face, too high cheekbones, relatively pug nose, a little projecting face and especially they blackened their teeth, which made them same with Muong people in Tan Lac, Hoa Binh.

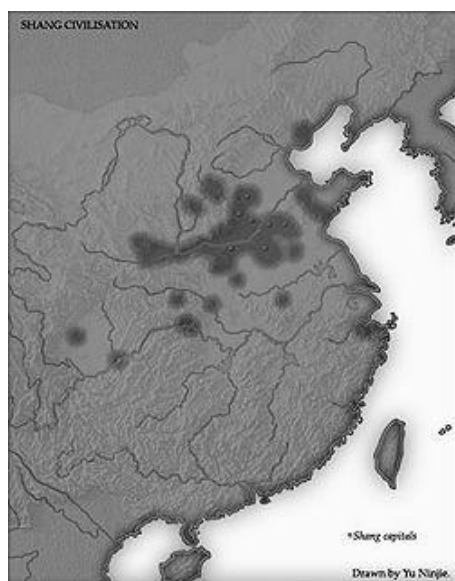
Today, the custom of chewing betel leaves is still popular in Guangzhou, Taiwan, Thailand. Japanese kept their custom of blackening teeth until 1870 when Sakoda Queen didn't. At that time, the custom of blackening teeth was in decline. Especially, Samurai circle have still kept the custom of tattooing and blackening teeth to heighten their honor to be descendants of Sun Goddess. Today, Rhadé people, Gia Rai people and some highland people in highland have still kept the custom of blackening teeth and filing teeth. In "Truyen Ky Man Luc" by Nguyen Du, the image of black teeth was used to show a disgrace of losing the country:

*How piteous was the destiny of our country
When the white teeth bullied the black teeth!*

When hundred thousands of Qing Dynasty led by Sun Shiyi attacked our country, they performed the policies of assimilation. They forced us to keep our teeth white and wear plaits. In proclamation of going into battle, Emperor Quang Trung called upon everybody fight against Qing army. Fight them even they didn't have a piece of armour. Fight their carriage reduced to dust. Fight for the right of putting our hair in a bun and blackening our teeth. In the proclamation of going into battle, Emperor Quang Trung called upon everybody to fight Qing army to defend the national characters which also defend the national independence.

CHAPTER VII

INVASIONS BY HAN CHINESE



Thuong Dynasty in 1766 BC

LÃNH THỔ TRUNG QUỐC VÀO CUỐI ĐỜI CHU



(Nguồn R.A.D Forrest, Chinese language 1973 p 144
 Phần gạch chéo là vùng đất của vương triều Hán).
 Hình của Trần Ngọc Thêm : Tìm về bản sắc dân tộc.

Zhou (Chou) Dynasty of China

INVASIONS BY HAN CHINESE

The Chinese history was the history of invading, taking over and assimilating other people. Since the nation's founding to the present day, the 'Great Chinese expansionism' invaded Vietnam to dominate the residential locality covers the entire territory of China now. Vietnamese people had to move down south, remain part of the current territory of Vietnam. However, the nature inherently expansionist aggression of the Great Han old and New Red Chinese Empire launched today invaded Vietnam 26 times. It was written in China's March Toward the Tropics of Herold J. Wiens: *"Most of present-day China Proper divides up into the drainages of three major systems, the Huang Ho or Yellow river in the north, the Yang-tzu Chiang in the central portion, and the Hsi Chiang or West river in the south. The Han-Chinese, developing their culture in the Yellow river Huang Ho region, expanded first into the Yang-Tzu and then into the Hsi Chiang region, conquering, and driving out, or exterminating, or absorbing the tribes peoples occupying the Yang-tzu and Hsi River valleys"*.¹¹²

1. The First invasion by Shang race (1766 BC).
2. The Second invasion by Yin dynasty (1401-1374 BC).
3. The 3rd invasion by Zhou dynasty (659 BC).
4. The Fourth invasion of Shu by Qin state (316 BC).
5. The Fifth invasion of Bai-Yueh by Qin state (223 BC).
6. The Sixth invasion of Tay Au Viet by Qin (218 BC).
7. The Seventh invasion of DaLang by Han state (136 BC).
8. The Eighth invasion of West Bai-Yueh by Han (135 BC).
9. The Nineth invasion of Nan-Yueh by Han (111 BC).
10. The tenth invasion of Dien-Yueh by Han (109 BC).

¹¹² Herold J. Wiens (1912 - 1971): China's March Toward the Tropics, Yale University 1954, chapter I.

11. The eleventh invasion Hung Lac by Han (43).
12. Twelveth invasion by Wu dynasty (246).
13. The invasion of Lam Ap by Song (420).
14. The invasion by Tuy (602).
15. The invasion by Tang dynasty (722).
16. The invasion by South Han army (938).
17. The invasion by Song dynasty (980).
18. The invasion by Song dynasty (1076).
19. The invasion by Mongol army (1253).
20. The invasion by Mongol-Yuan dynasty (1285).
21. The invasion by Mongol-Yuan dynasty (1287).
22. The invasion by Ming dynasty (1407).
23. The invasion by Qing dynasty (1789).
24. The invasion of Paracel by Red China 01-19-1974.
25. The invasion of Vietnam by Red China 02-17-1979.
26. The invasion of Spratly by Red China 03-16-1988.

DOMINATIONS BY HAN CHINESE

The Chinese history was the history of invading, taking over and assimilating other people. Since Shang race defeated Xia Dynasty of Viet Clan to established China's first Dynasty, Han has sent their army to Vietnam to take up the land and governed Vietnamese there for 26 times. However, Han was not able to carry out their intention of destroying Vietnam as they wished for.

Han-Chinese has dominated Vietnam for 9 times as followed:

1. First Dominated (111-39TDL): Ended with the Trung King drove the Han out of the country in 39 and established Hung Lac nation.

2. Second Dominated (43-178) has lasted from Ma Vien's overthrowing the Trung King to the hero Luong Long's getting independence from Han-Chinese.
3. Third Dominated (181-468) has gone along with other events including the establishment of Lam Ap nation by Hero Khu Lien (190-192), the revolution of the Great Woman Ba Trieu in 248 and Hero Ly Thuong Nhan's Independence for 17 years (468 – 485).
4. Fourth Dominated (485-544) ended with the Independence's hero Ly Nam De to establish a new independent Van Xuan nation for 61 years.
5. Fifth Dominated (603-722) ended with the event that Hero Mai Hac De was announced independent from 722 to 725.
6. Sixth Dominated (728-784) ended with hero Phung Hung's independence from 784-791.
7. Seventh dominated from 791 to 803 Vuong Quy Nguyen's independence (803 – 806).
8. Eighth Dominated (806-905) ended with the time of hero Khuc Thua Du's independence in 905.
9. Ninth Dominated (1407-1427). Le Loi drove the Ming uprising in the country in 1427.

Vietnam history is the one of the longest histories in the world, and the history of the people who has struggled continuously for independence. Vietnam history researcher, Danielle Emeri has wondered “*What is Vietnam history?*” *It is a continuous fight for a nation's existence for their own country*” (Vietnamese Encyclopedia, 1992). G. Buttinger, the author of *The Small Dragon* has noticed “*It is unbelievable that none of historians could be able to explain why Vietnamese culture has not been removed by the invaders after one thousand years of foreigners' dominances, but their people still consistently struggled and fought for their*

independence". Philippe historian has made a strong statement that with thousand years of history, Vietnamese who had a non-conventional and durable ability has still been able to keep the characteristics of their own culture during ten centuries of China's invasions and dominances, and to stand up for their country, to fight to the invaders who believed to be better off in human power. However, Vietnam history has proved that Vietnamese people who were patient, clever and strong enough to be able to adapt to all worst conditions of their nation during the time they had to struggle against the biggest invader, China.

Nowadays, many historians in the world have the same question why the previous imperialist The Great-Han and 'the new imperialist Red China always want to invade Vietnam to expand China's territory. Why did not China invade Lao, Thai, and Burma instead of Vietnam in order to satisfy greedy China's expansion? Another question that most foreign historians wondered was how a small nation under China's dominance for nearly one thousand years could defeat Mongole who brought wars most to the world for their own independence. However, there were not any answers for these questions yet. This evidence was really unique in the world history.

Through the stages of Vietnam history, there were two things that have made us to believe why all Han-Chinese dynasties from different periods of time wanted to wipe out the Vietnam. They were China's culture and people. China's culture and civilization originated from Vietnam's culture. Being the winner, Han-Chinese race received Vietnam culture for their own culture. They altered parts of Vietnam's culture to make it became Chinese's civilization. Therefore, the so-called China's civilization was Vietnam's civilization.

On the other hand, more than half of Chinese people originated from ancient Vietnamese. Since both Chinese culture and people were from Vietnam, China considered it as a fact that might influent Chinese people and threaten their governance over China. Therefore, all Chinese Kings of any dynasties wanted to destroy Vietnam with any price.

There were many reasons that inspired Vietnamese from different generations to face with the brutal domination of China. So the spirit against the invader created ‘a patriotic gene’ in every Vietnamese people to fight for Vietnam Independence and for Vietnam’s territory protection. Those reasons were the meaningful legend of being originated from Dragon-Fairy descendants, the culture of agriculture and wisdom of taking advantages of opportunities. The legend of being originated from Dragon father and Fairy mother is a powerful message passing over generations that every Vietnamese is very proud of being a member. This legend has taught Vietnamese the philosophy of their culture that people from the same country, specifically Vietnamese from the same *‘a womb of one hundred eggs hatching one hundred children’*. So they should love each other, love the lands that their ancestors have been possessed, and have to protect them from any enemy who tried to take away from them. That became the national tradition of Vietnamese ethics and civilization for generations.

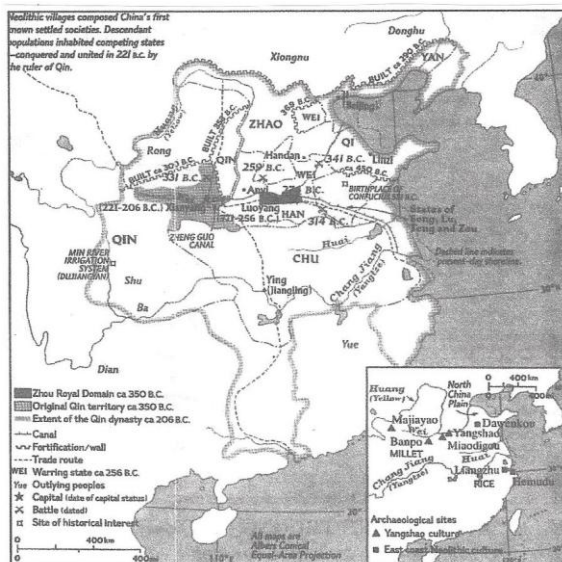
In history, when Nan Yue nation became strong under King Trieu, Han had to send their ambassador to Nan Yue to offer gifts to King Trieu Da and negotiating in returning the land from Lingnan to downwards to Nan Yue for peace. Vietnamese have been under China’s dominations long enough to understand exactly the strength and the weakness of China. Once China was strong in power, Vietnamese sometimes ready to offer some gifts for survival, but once

China was weakened, Vietnamese united together to fight back for their independence.

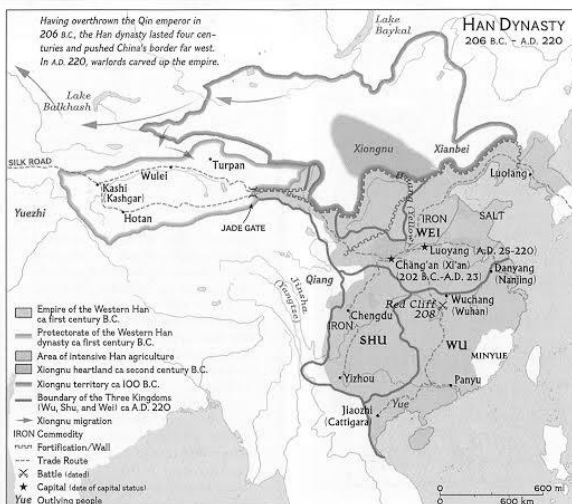
Taking advantages of the separation of China, Khuc Thua Du applied and took a leader position in Tang dynasty; and that was open to the new time that Vietnamese controlled Vietnamese in 905. Khuc Thua Du pleased Tang Dynasty so wisely that Tang dynasty trusted Khuc Thua Du and did not send any army to the south for attacks. During this time, Vietnamese made use of the strength of the nation and successfully planed for fighting against Han for independence. Consequently, South Han was defeated by hero Ngo Quyen when South Han army attacked through Bach Dang river in 938. That marked the new era of independence for the whole Vietnam nation at that time.

As a long history of Vietnam mentioned above has shown that Vietnamese was a population of patriot people who constantly stood for their own country and tried to fight for independence from their long-life enemy, China. Vietnamese have given their invader, Chinese several and diverse lessons that they should have kept in their mind.

The Vietnamese, in the future, with all supports from all over the world are able strongly believe that Vietnam renaissance will exist and will regain the land and territory that Vietnam should have been the only owner.



History of China Invasion by Qin Empire



THE WESTERN HAN EMPIRE (CHINA), Atlas of World History 1997. The Great Han Empire invaded to expand territory (140-87 BC)

CHAPTER VIII

**VIET CLAN
WAS A GREAT RACE**



VIETNAM THE LONG-STANDING HISTORY NATION

In the past, we usually said that Vietnamese people had more 4 thousand years of history and removed gradually from the north to the south.¹¹³ Marxist historians wrote the history based on resolution and they didn't dare to mention the territory of Bai Yue in Chinese territory today. They postdated the history to match with the Abbreviated History of Yue which was the only copy in 'Imperial Collection of Four' in the Qing dynasty and it was changed and distorted by Tien Hy To, a historian of the Qing dynasty. In the name of the science and the history, they thought that Vietnam just had more 2 thousand years of history. This is a betrayal to the Fartherland and the ancestors of Vietnam, and the most mean and ignoble betrayal to the people in Vietnamese history.

Meanwhile, the objective truth of the history was recognized by international researchers in the conference of Chinese study including China and Taiwan in Berkerley University in USA in 1978 that Bai Yue clan who were called Yi Yue first resided in the center of China at that time. Later, they were driven off from low course of Yellow river by Shang clan to found the Shang dynasty first in the Chinese history. After Shang dynasty, the Zhou dynasty and the Qin dynasty drove off them, therefore, Bai Yue clan had to remove to the south. Therefore, in the past, historical researchers thought that Vietnamese people gradually removed from the north to the south.

¹¹³ 'Viet' is the Vietnamese pronunciation of Yueh and thus was derived the name of a people. The modern name of Vietnam dates from 1803, when envoys from the new Nguyen dynasty went to Peking to establish diplomatic relations (K Taylor 'The Birth of Vietnam', p 44)

But, a research work by the famous scholar Stephen Oppenheimer published in the work of 'Eden in the East: The Drowned continent of South-East-Asia' upset all awareness before and now. The Oceanography affirmed that about 8.000 years ago, the ancient civilization of Southeast Asia was sunk. At that time, Southeast Asia comprised 2 continents: Sundaland continent expended from the valley of Nine Dragon (Mekong) river to Indonesia and Nanhailand continent expended from the Red river valley to coastlines in the West of Hainan island today. The sea level rose high unexpectedly, which remained in Bible mentioned about the deluge and the legend of the God of the Mountain - the God of the Sea of Vietnam. The sea level rose higher 130 meters, therefore, Hoabinhian people had to remove to highland area to avoid marine transgression.

Vietnamese people had the oldest origin in Southeast Asia. Archaeologists found ape-man in Binh Gia (Lang Son) and stone tools of primitive men in Do mountain (Thanh Hoa) in the Paleolithic age. It can be affirmed that humans existed in Viet land over 30,000 years ago. Archaeologists found teeth of fossil men in the geologic period of Pleistocene about 300,000 years ago. Archaeologists found relics of the life of primitive men in Son Vi (Lam Thao, Vinh Yen), Bac Son, Hoa Binh, Hang Muoi and Quynh Van, Quynh Luu district (Nghe An). Archaeologists found primitive men in Vietnam were inhabitants of Son Vi culture aged from about 11 to 20.000 years and next is Hoa Binh culture of Hoabinhian-Protoviets people.

The latest discovery by Chinese scholar J.Y. Chu and his 13 colleagues by DNA genetics was affirmed that the origins of Chinese and East Asian originated from Southeast Asian race. These originated from Africa and removed to Southeast

Asia, went through South Asia and moved up to Northern China.

Hoabinhian people were Hoabinhian-Protoviets people who removed to Hoa Binh mountainous area in Bac Son and to Yunnan in the direction of northwest, went through Ba Shu, today Sichuan, China to move to Tibetan plateau located between Himalaya mountains and Kunlun mountains. Hoabinhian-Protoviets people brought with them important inventions such as planting wet rice, astronomy, ancient script (Tadpole script), marine engineering, and constructing cities to form ancient civilizations in the world such as civilizations of Middle East, India and China. Therefore, Hoabinhian-Protoviets people removed from the Northern Vietnam in Southeast Asia to the north.

Around 5,500 years ago, the sea level gradually went down, therefore, ancient Vietnamese people gradually removed to the delta plain of 3 big rivers, Yellow river, Yangtze river and Nine Dragon river, then moved along the valley of Red river and Ma river to go back to the ancient ancestral land. This fact was determined by scientists of the French School of The Far East that they found the route of ancient Vietnamese people's removal which was based on the result of skull index by Prehistoric Archaeologists. Vietnamese people had round skull with its capacity of 1341.48 and their average skull index is 82.13 which was definitely different from Chinese people's long skull with its capacity of 1440 and its index of 76.51. This historical fact determined the reality of the legend of the origins of Viet clan.

According to the legend, ancient Vietnamese people removed gradually from the plateau between the 2 highest and oldest mountains, Himalaya mountains and Kunlun mountains to the valley of the delta plain of big rivers such as Yellow

river, Yangtze river, and Nine Dragon (Mekong) river to break fresh ground to settle. Malaysian people removed gradually and by stages to China plain. According to Prehistoric Archaeologists, a group of ancient Vietnamese people who belonged to Shennong in the South according to the legend removed from the upper course and went along the valley of Yangtze river and Nine Dragon (Mekong) river to settle in basin of red soil in Da Lang and Ba Shu, Sichuan, China today.

The ancient book Classic of History read the area of Basalte from Yellow river, Wei river, and Luo river to the area of Yuan river, Xiang river and Yangtze river was called “Xich Quy Phuong”. Over 5,000 years ago, a group of Malaysian people removed to the area of Yellow river, Wei river and Luo river. The name of Luo river was written by the word ‘bird’ indicating a kind of bird with a short tail which was represented the group of Ou-Yue of ancient Vietnamese people who worshiped the bird in Shanxi. According to the legend, the Shennong in the North founded the dynasties of Nghi, Lai and Du Vong emperor.

Classic of History read the names of mountains and rivers in The three rivers in the north were called ‘Quy’. The word ‘Phuong’ meant ear of rice indicating that agriculturalists planted rice. Therefore, leaders of 2 districts of Kinh and Duong used the name of the land to name the country ‘Xich Quy Phuong’ indicating it was the country of agriculturalists in the red soil in Xich Quy. Zhou Dynasty called surrounding countries Nine Devils and since then, Han Chinese historians wrote ‘Xích Quy’ into ‘Xích Quỷ (devil)’ to despise our people to be devil barbarians.

From the Shang dynasty, Zhou dynasty, and Han Chinese called themselves Celestial Empire and Chinese kings called

themselves Celestial Emperor (the celestial son, on behalf of the God, performed the right). China was located in the center of countries, therefore, it was called Middle Country and they despised ethnic groups around China such as East barbarians , West barbarians, North barbarians and South barbarians.

Sima Qian, an orthodox historian of Han-Chinese clan, admitted a truth that *“Although ancient Vietnamese were called barbarians, in the beginning they made great merits to all people...!”*. Sima Qian elevated De Hoang who was the God revered by people in Shangdong to the status of leader and according to the grammar of Han Chinese, it was written Hoang De (Emperor) who founded the Chinese history. Meanwhile, Chu Coc Thanh, a Chinese historian, admitted in General History of China that *“Shennong clan resided all over China from the ancient times and before other ethnic groups came, therefore they were considered as the first owner of Chinese territory. When Shennong clan (Yueh clan) settled, Han Chinese were still nomadic people in Xinjiang, Qinghai. Later, they went along Yellow to come to Northern China and occupied Yueh clan’s territory”*. The group Doubtfullism school led by author Guo Moruo abrogated the period of the three sovereigns and five emperors belonging to China because the names of these kings in the ancient times were not written on tortoise-shells or oracle bones, but just appeared all in the spring and autumn period and the warring states period which were the prosperous period of Baiyue states. Therefore, Liang Qichao thought that Chinese history just had 4 thousand years of history. It was a historical truth which could not be refuted by Chinese scholars and researchers.

Based on the result of skull index of ancient Vietnamese people by Prehistoric Archaeologists, our country had at least over 6 thousand years of history. In the other hand, the

research work of Ocean as well as the results of DNA analysis, Hoabinhian-ProtoViets people resided in the Red river valley at least over 8,000 years ago. By the persuasive scientific results, we can say that Vietnamese people had the oldest origin in Southeast Asia and so, Vietnamese people have the oldest history in the world. Archaeologists found ape-man in Binh Gia (Lang Son) and stone tools of primitive men in Do mountain (Thanh Hoa) in the Paleolithic age. It can be affirmed that humans existed in Viet land over 30,000 years ago. Archaeologists found teeth of fossil men in the geologic period of Pleistocene about 300,000 years ago. Archaeologists found relics of the life of primitive men in Son Vi (Lam Thao, Vinh Yen), Bac Son, Hoa Binh, Hang Muoi and Quynh Van, Quynh Luu District (Nghe An).

Scientists determined that Viet clan made up the highest rate of genetic changes in population,¹¹⁴ therefore, they were considered the oldest nation in Southeast Asia. Therefore, researchers recognized Vietnam was the center of Hoa Binh culture and from here, Asian Mitochondrial DNA spread all over Southeast Asia and America.

¹¹⁴ Intrapopulational genetic divergence 0.236% and Hinc II/ HpaI.

VIETNAM THOUSAND YEARS OF CIVILIZATION

The period of Zhao Tuo and Nan Yue State was the prosperous period of Viet clan from the period of Kinh Duong King's founding the state. Although Nan Yue just existed for nearly a century, it opened the new age: the most brilliant age of freedom of Yue clan. Zhao Tuo was a historical genius, a hero, a founder of the state, and the first Emperor of Yue clan who could be equal to Emperor Gaozu of Han in China. Zhao Tuo was the pride of Yue clan, therefore, the great poet Nguyen Trai respected Zhao Tuo and Nan Yue state in immortal literature 'Proclamation upon the Pacification of the Wu' as a 'Declaration of Independence of our people' meaning: it demonstrated the history of Great-Yueh with its identity and tradition of fighting against Chinese dynasties for the purpose of independence and equal position as China. Famous scholar Nguyen Trai affirmed "*Up to now, there has just been our Great Yueh having thousand years of civilization...!*".

Indeed, Han-Chinese clan were nomadic people who were inclined to reason and strength, therefore, their nature was invading and expanding their hegemony. The Chinese history was the history of invading, taking over and assimilating other people. They recognized themselves to be the center of the world Middle country, and the celestial son of Great Han to rule all the people. Han Emperor called themselves the celestial emperor, and Han dynasty was Celestial Empire, therefore, they considered their surrounding countries as barbarians such as Northern barbarian, Southern barbarian, Eastern barbarian and Western barbarian. Han clan despised them to relieve their complex because the Tay Nhung, the West barbarian drove off Zhou dynasty to run to the East, therefore, Chinese History called Eastern Zhou. Yueh clan

were agriculturalists planting wet rice, therefore, they were inclined to culture, morality, spirit. Confucius, The master of all times of Han Chinese, admitted that the civilization of the North (Han clan) belonged to bellicose man and the civilization of the South (Yueh clan) was wisdom of honorable man. The Chinese civilization was the adoption of Vietnamese civilization then they developed gradually, then they cultivated influence on Vietnam as well as Asian countries, therefore, before, researches thought it belonged to Han Chinese clan.

During the protracted history, although Yueh clan were invaded by Han clan and left China territory to the south, the civilization of Yueh clan absorbed in the country and people of Han clan to form 'The so-called civilization of China'. Emperor Xian of Han, a king of Han clan, admitted: "*Jiaozhi is civilized land with many rivers, mountains, jewel, cultural objects and talented people*". Therefore, Sima Qian, an orthodox historian of Han Chinese, admitted a truth "*Although Yueh clan are called barbarians, in the beginning they made great merits to all people...!*". Confucius, the master of all times of Han Chinese, glorified the brilliant civilization, and affirmed the superiority of Baiyue civilization in the south. Confucius wrote in the book of 'Doctrine of the Mean' that "*Generosity, civilizing, and no revenge on immoral people which are strength of the south represent a great man! Wearing armor, riding horses, fighting with cold steel until death which are strength of the north represent a bellicose man*".

Confucius recorded in the Spring and Autumn Annals many cases the father killed the son, the son killed the father, the father usurped the son's wife, the son usurped the father's wife, the brothers and the sisters had incestuous relationships, the subject killed the king. This proved nomadic Han Chinese

were barbarous in the manner of survival of the fittest regardless of human love and morality. However, in Chinese history, Vietnamese people was barbarians and Han Chinese governors put on airs and civilized Vietnamese people whereas Baiyue in the south had the agricultural civilization for a long time. Confucius, the master of all times of Han Chinese, researched, collected, and learnt from civilization of Baiyue in the south to make rules and orders for the northern society. All Five Classics which were considered as the quintessence of Han Chinese were confirmed by Confucius that he just repeated it from predecessors without any inventions. Nowadays, the truth of history is recovered when all researchers affirms most inventions which were considered as the Chinese civilization from the agricultural civilization to the metal civilization, techniques of bronze-casting, paper-making, glass-melting, gunpowder-making, architecture of sweeping roofs and curved knives, etc. belong to Baiyue's civilization.

If it was counted from the time Minh Emperor conferred Nghi Emperor to be the king of the North and Kinh Duong King to be the king of the South in 2879 BC, at that time the society had hierarchy, order, culture, rules and regulations. In the age of Hung kings, there were rules and regulations based on agricultural civilization and morality through the legend of *“Father Luo taught his people to farm and dress. Since then, there was the order of King and subjects, social order, moral principles between father and son (Gentle father, dutiful child), husband and wife”, conjugal principles “faithful husband, loyal wife”*.

In the period of Hung Kings, administrative organization in our country was ruled by Li Dao Yuan, a Han Chinese mandarin, which was written in Shui-Ching-Chu quoted from Giao Chau Ngoai Vuc Ky about the life and society as follows

*“When Jiaozhi had not divided into districts (it means Jiaozhi had not invaded and ruled by Han Chinese yet), there were a lot of fields. Rising and ebbing tide formed the area of the field. The people who broke the fields were called Luo people. Hung Kings appointed Luo-Lord to rule districts. Mostly Districts were ruled by Luo-General had bronze seal and green belt...”*¹¹⁵ The book Giao Chau Ky, the oldest Chinese historical books, recorded *“In ancient times, When Jiaozhi had not divided into districts, which meant Jiaozhi had not dominated by Han clan, its territory was divided into fields called Luo’s rice fields. In these fields, the tide rose and ebbed and the people ploughed the fields to earn their living”*.

Professor Maspero of the French School of the Far East judged about Van Lang State of Viet race: *“The society had the order superiors and inferiors and feudality similar to Thai people, Muong people in Da Giang and areas bordering northern Vietnam and Laos today. They made two crops one year, and if they really knew to take advantage of rising and ebbing tide to irrigate, they were good agriculturalists. About weapons, they made big bows of some meters in length to shoot poisonous arrows and they knew to cast bronze to manufacture arrows. They liked to tattoo, do chignon after their back of the neck and winding a turban round their head like their descendants today”*.

If it was counted from the year of 2879 BC when Kinh Duong king crowned up to now 2015, Vietnam had $2879 + 2015 = 4894$ years which means approximately 5 thousand years of civilization.

¹¹⁵ Li Dao-yuan et al. *Shui-ching chu [Thủy Kinh Chú, TKC]*, Tom. 37, p 62; Idem.

THE COUNTRY NAME OF VIETNAM THROUGH THE HISTORICAL PERIODS

XICH QUY STATE

Minh emperor conferred Nghi emperor as the king of the North and Loc Tuc as the king of the South. Loc Tuc enthroned in 2879 BC, together with Nghi emperor in the North, named the country Xich Quy and called himself Kinh Duong King. The historical book wrote that it was unreasonable that 18 Hung Kings ruled for 2.622 years. Actually, there were 18 generations and there were many Hung Kings in each generation. If it was counted from the period of independence by Ngo Quyen in 938 to the period of Bao Dai King, the last king of Nguyen dynasty in 1945, there were 7 dynasties of Ngo, Dinh, Prior Le, Ly, Tran, Le, Nguyen ruling for 1007 years. There were many kings in each dynasty, therefore, it was understandable that 18 generations of Hung Kings ruled for 2622 years.

In the Hung temple, there were parallel sentences being written in the period of Le Trung Hung in 1532:

“Hong Bang in Viet expanded the territory for over two thousand, six hundred years, together with one time prosperous dynasties of Tang, Ngu, Shang, Zhou ... Three deep rivers and five high mountains, there were forty two kings from Dinh, Le, Ly, Tran, Le who were still worshiped...”

VAN LANG STATE

The legend of the fairy and the dragon recorded that *“Fifty sons follow their mother Ou and go up to the mountain. The oldest son, Hung King, became the king and named the country Van Lang”*.

Complete Annals of Great-Yueh by Ngo Si Lien wrote: *“When Hung Kings enthroned and founded the country named Van Lang being bordering by South Sea to the east, Ba Thuc (Sichuan today) to the west, Dongting lake to the north, Ho Ton State (Chiem Thanh, The State of Champa) to the south. The book ‘Odd stories in LingNan’ by Tran The Phap wrote clearly that 15 states of Van Lang were Viet Thuong, Giao Chi, Chu Dien, Vu Ninh, Phuc Loc, Ninh Hai, Duong Tuyen, Luc Hai, Hoai Hoan, Cuu Chan, Nhat Nam, Chan Dinh, Van Lang, Que Lam and Tuong Quan”*.

OU-LUO (AU LAC) STATE

Although abbreviated history of ‘The Great Yueh’ was changed by Qing dynasty, it was still recorded the foundation of ‘Ou-Luo’ State as follows *“At the end of Zhou dynasty, Hung King was drove off by Thuc Phan, the son of Thuc king. Phan built his citadel in Viet Thuong and called himself An Duong King, then not kept contact with Zhou dynasty anymore”*.

Ou-Luo (Ou-Yue+Luo-Yue=Ou-Luo) state was the unification of two ethnic groups of Ou-Yue (Au Viet) and Luo-Yue (Lac Viet) to fight Qin invaders.¹¹⁶ It was written in

¹¹⁶ In 314 BC, Qin army attacked and occupied Ba Shu. Thuc Khai Minh, the king of Shu, and crown prince were killed by Qin army,

the family tree of Hung kings that Hung Due king ceded the throne to Thuc Phan, therefore, when enthroning, An Duong King built a “Stone stele” written his oath on Nghia Linh mountain *“Please the high heaven witness and consider, I will preserve and protect the country forever Hung temple. If I don’t keep my words, I will be punished ..!”*.

The oath column has still existed up to now in the upper temple of the temple of Hung King ancestors in Phu Tho. In the period of An Duong King, Ou Luo state had formidable feats of arm of defeating Qin army which was recorded in ‘Records of the Grand Historian’ by Sima Qian, a Han Chinese historian.

royal descendants of Shu ran to The South. Thuc Phan, the grandson of the king of Shu, together with his people founded Tay Au State (which means Ou Yue State in the West) in Guangxi, China today. Knowing that later or sooner, Qin army would attack and occupy Baiyue in the South, Thuc Vuong Tu, the son of the king of Shu, cooperated with Hung King in Van Lang state to fight Qin invaders. Han Chinese historical books wrote that Hung King refused, therefore Thuc Phan, the grandson of Shu King, attacked and army of Hung King followed him. But according to the legend of Thanh Tan Vien (the God of the Mountain) as well as General Vietnamese folk history, it was said that “After defeating the God of the Sea and Shu army, Hung King recognized that Thanh Tan Vien, personal name Tuan, the son of the village elder of the Nguyen family in Son Tay, was talent and virtue, he gave the power to rule the country but he just did it for few month, then ask for the king’s permission to go sightseeing in the country. When Shu King proposed a cease-fire, Nguyen Tuan, or Thanh Tan Vien, advised Hung King ceded the throne to the King of Shu. The country was peaceful, and Nguyen Tuan and his wife and Hung Due Vuong flew to the heaven ..!”

NAM VIET (NAN YUEH) STATE

At the end of Qin dynasty, China became disorder. In the north, Liu Bang (Han clan) and Xiang Yu (Chu State=Viet clan) attacked Qin dynasty. After the collapse of the Qin state, Liu Bang, Emperor Gaozu of Han, killed Xiang Yu to enthrone. He began the Han dynasty in the Chinese history.

On the occasion Qin dynasty became weakening, Zhao Tuo, a chief commander of Nanhai district, occupied Nanhai district, Que Lam district and Tuong Quan district in Lingnan, then became a king named Nan-Yueh King and named the country Nan-Yueh (Nam Viet). The book 'Complete Annals of the Great Yueh' by historian Ngo Si Lien wrote: *"The family name of Trieu, on the occasion of the collapse of Qin dynasty, killed mandarin of Qin dynasty, occupied LingNan (Linh Nam), proclaimed himself emperor, which was equal to as Han dynasty. He reigned over the country for 100 years. He was really a hero"*. Because of strength of Nan-Yueh, emperor Wen of Han had to propose a cease-fire and gave back Lingnan aerea for trade between 2 countries. Communist historians wrote the history based on resolution of Vietnamese Communist Party and they were afraid of colliding with Communist China, therefore, all of them agreed with wrong theoretical point that Zhao Tuo was Chinese.

In fact, Chan Dinh belonged to Truong Sa and was one of 15 districts of Van Lang State and written clearly in 'Odd stories in Lingnan' by Tran The Phap. Famous scholar Nguyen Trai determined clearly Nan-Yue (Nam Viet) was also VietNam in the 'Geographic Book' as follows *"In the book by Thien Vuong, there were Viet Nam, Nanyueh (Nam Viet), Giao Chi, An Nam, Nam Binh, today Viet Nam"*. The book 'An Nam Book' by Le Tac also affirmed Emperor Wen of Han gave back Lingnan area to Viet people and Zhao Tuo

must have been Viet person. Nan-Yueh (Nam Viet) must be Viet Nam, therefore, Emperor of Han gave back Baiyue's territory to Zhao Tuo.

**TRUNG VUONG RECOVERED
THE INDEPENDENCE OF HUNG LAC STATE
(39-43)**

Trung Trac, born in a famous and noble family, was a daughter of Military Chief in Me Linh, therefore she married a son of Military Chief Chu Dien, to perform the general situation as Empress's proclamation of going to the battle *"First, take revenge for the country, second succeed Hung Kings..."*.

The book 'Odd stories in Lingnan' wrote *"Trung sisters intrinsically belonged to the family of Hung. The eldest sister was Trac and the youngest sister was Nhi, living Me Linh District, Phong Chau. They were daughters of Hung general in Giao Chau"*. Me Linh was the name of place and river in Truong Sa in the South of Tien Tang, Tuong Kha district, Hunan province, China today. According to old historical books, Phong Chau was called the upper Phong Chau located between Guizhou and Yunnan. But Phong Chau in Phu Tho in the Northern Vietnam was the later name by Tang Dynasty when they dominated our country in 621 BC.

The book 'Complete Annals of 'The Great Yueh' by Le Van Huu wrote *"Trung Trac and Trung Nhi were women and just said a word, Cuu Chan District, Nhat Nam District, Hop Pho District and 65 citadels in Lingnan all responded. Founding the country and proclaiming emperor were very easy, which showed that our country could build suzerainty"*. Le Tung wrote in the book 'Thong Giam Tong Luan' about

descent of Trung sisters “*Trung Vuong were descents of Hung Kings. Both sisters were famous for braveness and resenting and hating severe and wickedly cruel deeds of To Dinh. They were eager to raise strong and famous army. Districts responded, therefore, they took back 65 citadels in Lingnan and all the old land in Nan-Yue. They were also heroines*”.

Famous scholar Nguyen Trai wrote in ‘Geographic Book’ that Trung King came to the throne and set up the capital in Me Linh and named the country ‘Hung Lac’. It was written in the book ‘Geographic Book’ by Nguyen Trai: “*Kinh Duong King founded Xich Qui State, Hung King founded Van Lang State and set up the capital in Phong Chau, Zhao Tu founded Nan-Yue State and set up the capital in Phien Ngung, and Trung King founded Hung Lac State and set up the capital in Me Linh*”.

PRIOR LY DYNASTY AND VAN XUAN STATE (541-602)

Complete Annals of ‘The Great Yueh’ by historian Ngo Si Lien wrote “*In January of the spring of 541, after defeating the enemies, he came to the throne and proclaimed himself king named Nan-Yue Emperor, and used new dynastic title, built hundreds of steles, and named the country Van Xuan which meant the country would exist forever. The King built the Van Tho temple for meeting, bestowed Trieu Tuc as the first of the prince, Tinh Thieu as Civil Mandarin, Pham Tu as Military Mandarin...*”.

DINH TIEN HOANG EMPEROR DAI CO VIET STATE

In 968, Dinh Bo Linh defeated 12 independent feudal warlords, came to the throne and used the name of Dinh Tien Hoang De and the country name of Dai Co Viet and set up the capital in Hoa Lu. Becoming a king, having a new dynastic title and bestowed his son, Dinh Lien, as Nam Viet King all represented the freedom of our country, which could be equal to Song Dynasty in the north.

Our country name was ‘Dai Co Viet’ in which ‘Dai’ meant great, ‘Co’ whose old meaning was the hawk having flashing eyes. Dinh Tien Hoang De wished our country to become a Great Viet country of the Lac Hong race who worshiped the Dragon and the Bird as the totem.

THE COUNTRY NAME OF ‘THE GREAT YUEH’ (DAI VIET)

In 1010, Emperor Ly Thai To moved the capital to Dai La Citadel and named it Thang Long. Until 1054, Emperor Ly Thanh Tong came to the throne and named the country ‘The Great Yueh’ (Dai Viet).

THE COUNTRY NAME OF DAI NGU UNDER THE REIGN OF HO QUY LY

Viet Su Thong Giam Cuong Muc wrote *“His subjects submitted a petition 3 times, Quy Ly accepted. Quy Ly came to the throne and called himself emperor, his dynastic and changed the country name into the Great Ou (Dai Ngu)”*. The book “Viet Su Tieu An” by Ngo Thi Si wrote: *“Quy Ly*

alleged that he was a descendant of Ho Cong Man, worshiped the Emperor Yao Shun who was his ancestor, therefore, he named the country name 'The Great Ou (Dai Ngu)'. An ancient historical book wrote Shun was Eastern barbarian (Dong Yi) person or ancient Vietnamese belonging to the group of Luo Bo Trai in Shandong. Under the reign of Shun, his country was peaceful and prosperous, therefore Quy Ly named the country Dai Ngu which meant he wished to build a peaceful and prosperous country as Emperor Yao's and Emperor Shun's before.

THE COUNTRY NAME OF VIET NAM UNDER THE REIGN OF EMPEROR GIA LONG

In 1804, Emperor Gia Long sent Le Quang Dinh as an envoy to China to ask for the country name of Nam Viet but Qing Dynasty changed it into Viet Nam. It was written in Emperor Gia Long's royal proclamation on the new country name that: "Now I issue an edict to all the people. I think for a long time, Emperors who have founded the country had to name the country to show the change, or used the new country name for beginning, or used the good meaning for the country name. Considering the old books, it was clearly a proof. Our strong country belongs to Duc star and Chan star, before they were Van Lang Kingdom, Van Xuan Kingdom but still boorish. Until the reign of Dinh Tien Hoang, it was named Dai Co Viet but Chinese still called it Jiaozhi. From the Ly dynasty on, the country name of An Nam named by Song dynasty has been used. Therefore, although there were any changes, after a long time, the old country name is still used. It was contrary to founding the country. I will continue to build the country and expand the territory. After taking a look, I should have the good name for posterity

*The country name was changed into Viet Nam.
China knew it well. From now on, our country will exist
forever, its good name too.*

*All people in our territory will have blessing.
How happy ... Unification spread everywhere. Everybody will
have a lot of favors and blessing. Therefore, Now I proclaim
to everyone. Now it is issued”.*

THE COUNTRY NAME OF DAI NAM UNDER THE REIGN OF MINH MANG

At the end of 1838, Emperor Minh Mang issued an edict to name the country Dai Nam as follows:

“Now our ruling dynasty has the South, and our territory is more and more wide. The strip in the East spread to the sea in the South and in the West. Everybody who has hair and teeth exists on the map, from the beaches to the forest ... Before it was called Viet Nam, now is Dai Nam. All documents were based on it to execute...”.

THE COUNTRY NAME OF VIET NAM UNDER THE REIGN OF BAO DAI

On 9th March 1945, Japanese staged a coup d'état to French in Indochina and declared to give back the freedom to Vietnam. On 11th March 1945, King Bao Dai announced the 'Declaration of Independence', and cancel dominated treaties signed with French, dispersed the cabinet of the court of Hue and asked historian Tran Trong Kim to set up the independent government before all the people on 17th April 1945.

On 3rd May 1945, King Bao Dai issued a royal proclamation to affirm the new country name as follows *“My favorite subjects, this cabinet is the first government of the independent country of Viet Nam after 80 years of being dominated by foreign countries. The future constitution of Viet Nam will be based on the unification of our country. The army and the people cooperate and stipulate the freedom, politics, religion, and trade union of the people...”*.

THE COUNTRY OF VIET NAM

The president of the Coalition National Front fighting against French colonialism was established on 20th Apr 1946 in the South. On 9th Sep 1947, 24 representatives of unions and parties went to Hong Kong to meet the former King Bao Dai. On 7th Feb 1948, Bollaert talked with the former King Bao Dai in Geneva, Switzerland. Bao Dai sent the message to Nguyen Van Xuan about agreeing the establishment of the Provisional Central Government of Vietnam.

On 8th March 1949, Elysee treaty was signed between French President Vincent Auriol and Bao Dai to recognize that Viet Nam was an independent country belonging to The French Union.

On 2nd Jun 1948, the Provisional Central Government of Vietnam was, Nguyen Van Xuan was prime minister and issued the Provisional Constitution of Vietnam, selected the national flag by yellow flag with three red stripes and the song ‘Youth Marching Song’ after changed the word of Luu Huu Phuoc into the national anthem. On 5th Jun 1948, issued the Declaration of Vietnam and France on Duguay-Trouin Warship in Ha Long Bay between France’s High Commission Émile Bollaert and Provisional Prime Minister Nguyen Van

Xuan. The Ha Long Bay Declaration clarified that France recognized Vietnam as an independent and united nation in France Union with the status of a linking nation.

On 8th Mar 1949: Bao Dai signed Elysees Treaty with France's President Vincent Auriol, in which it declared the establishment of Vietnam nation by Chief of State Bao Dai. Vietnam Nation was nation member in France Union. On 24th Apr 1949, Chief of State Bao Dai came back the country.

On 16th Jun 1954, Chief of State Bao Dai appointed Ngo Dinh Diem as Prime Minister. On 7th Jul 1954, Prime Minister Ngo Dinh Diem officially took up office. On 26th Oct 1955: The government announced the result that 98.2% people agreed to depose Bao Dai and trusted Ngo Dinh Diem's government in the referendum on 23rd Oct 1955. Ngo Dinh Diem declared the Temporary Constitution to establish the First Republic on 26th Oct 1955. The regime of Republic of Vietnam chose Saigon as the capital of the Republic of Vietnam and Ngo Dinh Diem as president.

The country name of Viet Nam just existed for 6 years (1949 - 1955). In 1955, Prime Minister Ngo Dinh Diem dethroned Chief of State Bao Dai to establish a new government with the country name of Republic of Vietnam.

DEMOCRATIC REPUBLIC OF VIETNAM

On the consecutive date of 18th January 1950 and 31st January 1950, Communist China and Soviet Union recognized the government of Democratic Republic of Vietnam led by Ho Chi Minh. After Communist China and Soviet Union recognized that Democratic Republic of Vietnam became a member of Communism, on 7th February

1950, USA and UK recognized the government of Vietnam led by Chief of the State Bao Dai. Vietnam's struggle changed from a struggle for independence into a struggle for ideology between communism and capitalism.

On 23rd Aug 1945, Ho Chi Minh founded the Provisional Government: Ho Chi Minh, President cum Minister of Foreign Affairs, ministers were held by Communist's Party Members, such as: Vo Nguyen Giap was Minister of Interior Ministry, Chu Van Tan was Minister of Defense Ministry, Tran Huy Lieu was Minister of Information and Propaganda Ministry. On 24th Aug 1945, Abdication Ceremony of Bao Dai King was held in front of Southern Gate of Hue Citadel. Bao Dai King gave gold sword and pearls stamp to the representative of Viet Minh who was Tran Huy Lieu. On 02nd Sep 1945, Ho Chi Minh read "The Declaration of Independence" and presented the Democratic Republic of Vietnam government in Hanoi.

SOCIALIST REPUBLIC OF VIETNAM

On 30-4-1975, the Democratic Republic of Vietnam violated the Paris Agreement, lead troops invaded the Republic of Vietnam. Parliament elected Communist government declared the day 25-4-1976 unified Vietnam on 2-7-1976 and named the country the Socialist Republic of Vietnam.

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